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CHRIST'S DISCOURSE AT CAPERNAUM,

FATAL TO THE DOCTRINE OF

TRANSUBSTANTIATION;

ON THE

VERY PRINCIPLE OF EXPOSITION, ADOPTED BY

THE DIVINES OF THE ROMAN CHURCH,

AND SUICIDALLY MAINTAINED BY DR. WISEMAN: ASSOCIATED WITH REMARKS ON DR. WISEMAN'S LECTURES ON THE PRINCIPAL DOCTRINES AND PRACTICES OF THE (ROMAN) CATHOLIC CHURCH.

BY

GEORGE STANLEY FABER, B.D.

MASTER OF SHERBURN HOSPITAL, AND PREBENDARY OF SALISBURY.

Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς. Ἐὰν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. Καὶ ὁ ἄρτος δὲ, ὃν ἐγὼ δώσω, ἡ σάρξ μου ἐστὶν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. Joan. vi. 51.

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MDCCCXL.

TO THE

VERY REV. THOMAS TURTON, D.D.

DEAN OF PETERBOROUGH AND REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF CAMBRIDGE.

My Dear Sir,

In your admirable Work on *The Roman Catholic Doctrine of the Eucharist*, you have so completely shewn the fallaciousness of Dr. Wiseman's mode of carrying out his Hermeneutic Principle of Philology in the case of our Lord's Discourse at Capernaum, that the subject may well be deemed altogether exhausted.

But there is another aspect, under which the interpretation of that Discourse may be con-

ducted, and which I cannot but think highly deserving of attention.

I. The very necessity of explaining the phraseology of its earlier part, as it is universally explained both by the Romanist and by the Reformed (even to say nothing of the Catholic Church in all ages), draws after it the inevitable result, that *The doctrine of Transubstantiation* MUST *be erroneous.*

Now there is no person, who has more strenuously insisted upon the universally received interpretation of the earlier phraseology of the Discourse, than Dr. Wiseman.

Consequently, if my estimate of results be not wholly incorrect, that gentleman, in his elaborate *Lectures on the Blessed Eucharist*, has committed a sort of theological suicide, or, as we are wont familiarly to express it, has freely cut his own throat.

1. I am not quite certain, whether you yourself do not hint at something of this nature, when you write as follows.

Our Lord, after mentioning the true bread from heaven, the bread of God that giveth life unto the world, describes HIMSELF *as the bread of life, of which his faithful followers were to participate and thereby live for ever. When, afterward, he mentions, for the first time, his flesh, he makes a pointed reference to all that he had previously said of himself: by again declaring, that* HE *is the living bread, coming down from heaven, giving eternal life to those who eat of it; adding, that* THE BREAD WAS HIS FLESH *which he would give for the life of the world* *.

2. At all events, the entire matter, so far as I have considered it, turns upon our Lord's declaration that THE BREAD WAS HIS FLESH: for, in the management of this declaration, is

* Roman Cathol. Doctr. of the Euchar. part i. sect. 2. p. 55, 56.

contained what I suppose to be Dr. Wiseman's suicide.

In order, then, that my meaning may be fully understood, I have given at some length what I conceive *must* be the true sense of the entire Discourse, provided we start from what *all* parties have ever considered the indisputably true sense of its earlier phraseology: and this, in its application to a leading tenet of the Roman Church, makes the latin divines *themselves*, by a necessary train of consequences, scripturally confute the doctrine of Transubstantiation.

3. One great value of our Lord's Discourse is: that, without any ground for that species of dispute which may be maintained touching the import of the words of Eucharistic Institution, it demonstrates, even on the allowed hermeneutic basis of the Roman Theologians themselves, Transubstantiation to be an erroneous doctrine. If we take it up as the ground

work of our argument, we require nothing, beyond the cheap ordinary faculty of drawing, from divinely enunciated premises, their logically necessary conclusion.

Christ declares the bread from heaven to be his flesh.

Here we have the undeniable premises.

THEREFORE, *the Eating of the flesh must unavoidably be the same as the Eating of the bread.*

Here we have the logically necessary conclusion.

Dr. Wiseman, through a very extraordinary medium, as you well know, contends: that the two phrases, *Eating the Bread* and *Eating the Flesh*, although thus inseparably connected, bear two entirely different meanings. But no efforts of ingenuity can avail him. When the fifty-first verse of the chapter is, as it must be,

taken into the account, the fatal syllogism will still run as before.

Christ declares the bread from heaven to be his flesh: and he, furthermore, speaks alike of Eating the bread and of Eating the flesh. Therefore, since the Bread is his Flesh, the Eating of his flesh must inevitably be the same as the Eating of the bread.

From this syllogism, based upon premises divinely laid down by Christ himself, I venture to think, that Dr. Wiseman cannot possibly escape. For, let the two phrases, *Eating the bread* and *Eating the flesh*, mean concretely what they may, their import, abstractedly, must needs be identical. And thus, without the calling in of extraneous attestation to propriety of interpretation, the Discourse of Christ at Capernaum, nakedly and just as it stands, is, according to the confessedly universal understanding of the phrase *Eating the Bread from heaven*,

fatal to the Romish doctrine of Transubstantiation.

4. But, while such is the case, it is still, even though *here* a work of supererogation, satisfactory to consult ancient expositors as to how *they* understood the *entireness* of the Discourse.

This, accordingly, I have done: and, if the process adds nothing to the independent force of the argument, it nevertheless may usefully serve to shew, that the interpretation advocated by Dr. Wiseman is *not* the interpretation delivered by the Early Catholic Church.

II. The somewhat wide field of Dr. Wiseman's *Lectures on the Doctrines and Practices of the* (Roman) *Catholic Church,* as delivered, apparently to a mixed congregation of Romanists and Anglicans, in the chapel at Moorfields, you have left, for the occupation and exercise of inferior labourers, almost wholly unreaped.

To write a regular *Answer* to this very plausible and ingenious Performance, beginning at the beginning and ending at the end, would not only be intolerably wearisome to the undertaker of such a task, but would likewise be attended with the manifest disadvantage of driving off, in huge dismay, all save inquirers of a stubborn patience, not very common, alas, in these days of little books and railway velocity. Dogged perseverance, no doubt, *might* produce an *Answer* of this description ; a theological *Gemino bellum trojanum orditur ab ovo :* but, I suppose, it would be read pretty much about extensively as the *Fortunam Priami cantabo et nobile bellum* of the indefatigable *scriptor cyclicus*.

My remarks, therefore, on these Lectures, are incidental and detached and any thing rather than painfully cyclical : chiefly, in fact, confined to my Introduction and to somewhat long notes appended to my Introduction. Here, an occasional appeal to Antiquity was of

considerable use: and, in truth, albeit no great admirer of the Tractarian School, I must needs say; that those modern Ultra-Protestants, who would liberally throw aside such an appeal on the unexpected ground of its being an introduction of *another* Rule of Faith *beside* that which all we of the Reformed Churches hold to be the SOLE Rule, gratuitously undertake to encounter Rome with one arm tied up.

I mean not to assert, that these gentlemen may not be *themselves* satisfied without any such appeal: but *this*, I take it, is not exactly the point. The Romanist, who, like Dr. Wiseman, is dexterously attempting to make proselytes, must be met in a fashion, which may at once shew the invalidity of latin claims, and convince the wavering protestant that he is assailed with nothing more respectable than ingenious sophistry built upon daring assertion.

I need scarcely say, my dear Sir, that, in

addressing these remarks to Dr. Turton, nothing, toward *you*, is intended beyond a testimony of sincere *respect*. Any *information*, which they may convey, is designed, somewhat after the manner of speeches in Parliament, not for *you*, but for the generally speaking less informed *Public*.

I shall exemplify what I mean by Dr. Wiseman's own account of the Roman Catholic Rule of Faith.

1. After stating that the SOLE Rule of Faith admitted by his Church is the Word of God, aware, I suppose, that the naked expression, *Word of God*, conveys to the mind of a Romanist an idea by no means the same as that which it conveys to the mind of an Anglican Catholic, he proceeds to divide that SOLE Rule into two Portions or into two conjoint Rules: the *Written Word of God*, in which the Council of Trent, defying evidence and antiquity, has thought fit to include the Apocrypha; and

the *Unwritten Word of God.* These preliminaries being laid down, he proceeds as follows.

By the UNWRITTEN WORD OF GOD, *we mean a body of doctrines, which, in consequence of express declarations in the Written Word* (such imaginary declarations being interpreted and applied according to the humour of Dr. Wiseman and his associates), *we believe, not to have been committed to writing, but* DELIVERED BY CHRIST TO HIS APOSTLES AND BY THE APOSTLES TO THEIR SUCCESSORS. *We believe, that no new doctrine can be introduced into the Church, but that* EVERY *doctrine, which we hold,* HAS EXISTED, AND BEEN TAUGHT IN IT, EVER SINCE THE TIME OF THE APOSTLES, AND WAS HANDED DOWN BY THEM TO THIER SUCCESSORS, *under the only guarantee on which we receive doctrines from the Church, that is, Christ's promises to abide with it for ever, to assist, direct and instruct it, and always teach in and through it. So that, while giving our implicit credit and trusting our judgment to it, we are believing and trusting to the express teaching and*

sanction of Christ himself. Tradition, therefore, or the Doctrines delivered down, and the Unwritten Word of God, are one and the same thing *.

2. Now I hold it quite clear, that the incautious Ultra-Protestant of the present day, who, from a grievous ignorance of Chillingworth's *own* explanation of his perpetually cited axiom, would rashly, contrary to the *express* advice of this *very* Chillingworth, throw aside all appeal to Antiquity on the vain plea of *thus* doing especial honour to Scripture, will find himself totally unable to raise any objection to this plausible statement of Dr. Wiseman, which a well-trained Romanist will not immediately answer without the slightest difficulty, and, what is still worse, without any possibility of a confutation by the Ultra-Protestant on *his* mistaken principle of reasoning.

(1.) We object, says the Ultra-Protestant,

* Lect. on the Doctr. and Pract. lect. iii. vol. i. p. 60, 61.

to your pretended Unwritten Rule of Faith: and we determine to abide solely by what we *both* acknowledge, whether Papists or Protestants, even the undoubted verity of the Written Rule.

Why so, replies the Romanist? Each Rule *alike* proceeds from God; the Unwritten One, to which you so vehemently object, having been delivered by Christ to his Apostles and by the Apostles to their Successors, insomuch that *every* doctrine, which we hold, has existed and has been taught in the Catholic Church ever since the time of the Apostles: and *your* mere dogmatical denial of the Unwritten Rule, without the adduction of a shadow of *evidence*, cannot, in the mind of any reasonable person who well knows that bold denial is no proof, set aside that same Unwritten Rule, which we know ourselves to have received from Christ and his Apostles, through a regular transmission and in an unbroken succession.

(2.) But, says the Ultra-Protestant, your pretended Unwritten Rule *cannot* have proceeded from God : because, in its items as given by Pope Pius under the form of the Tridentine Supplement to the Nicene Creed, it propounds various matters which occur not in the Written Rule.

Verily, replies the Romanist, this is most extraordinary logic. We are fully assured of the existence of *two* Rules, equal in authority inasmuch as each alike proceeds from God : and, because *one* propounds certain matters not included in the *other*, just as even *one* written Gospel propounds certain matters not included in *another* written Gospel, we are told, forsooth, that it *cannot* be God's genuine Word. Why, the very idea of a Mishna or Second Rule of Faith, imports, not only that it explains the First Rule, but likewise that it propounds matters not contained in the First Rule ; for, if the First Rule contained *all* that God was pleased to reveal, what need could there be of a Second or Supplementary Rule ?

(3.) Yes, says the Ultra-Protestant: but your pretended Unwritten Rule, as any one may see who reads the items of it summed up by Pope Pius in his already alleged statement of the Tridentine Faith, not only *adds* to the true Written Word, but even flatly *contradicts* it; is not only *Extrascriptural* but is likewise *unscriptural.* Consequently, under this precise aspect of *absolute contradictoriness* to the Written Word, we stand pledged to reject what you call the Unwritten Word. An acknowledged genuine Rule of Faith is *flatly contradicted*, by what you would persuade us to receive, with equal reverence and affection (pari pietatis affectu ac reverentia) as an additional Rule of Faith.

Fair and softly, replies the Romanist as trained and instructed by the hermeneutic ingenuity of Dr. Wiseman: you are drifting into the paralogism of a *petitio principii.* You assume, that, what you rapidly *imagine* to be a contradiction, *must* be a contradiction: and,

upon the strength of this your wonderful perspicacity, you complacently lay it down, as a clear case, that the Written Word is *contradicted* by the Unwritten Word. Now, from the FACT of *An Uninterrupted Successive Reception from Christ and his Apostles*, we can demonstrate, that the Unwritten Word is *no less* a divine revelation than the Written Word. Hence, more modest and less presumptuous than yourself, *we* feel humbly assured, that, what you *call* contradictions, are no *real* contradictions. We think, that even we ourselves can very fairly reconcile these *apparent* oppositions of the Unwritten Word to the Written Word, by the simple process of explaining our sentiments and thus broadly denying the charges which the admirers of the Reformation are marvellously fond of bringing against us †. But be this as it may, we, at all events, are quite sure, that there can be no real opposition of *one* part of God's Word to *another* part of God's Word.

* Lect. on the Doctr. and Pract. lect. xiii. vol ii. p. 91—133.

In short, my good friend, instead of giving me *proof*, you are treating me with a *hysteron-proteron:* or, as we say in common parlance, instead of decently employing the horse to draw the cart, you are whimsically putting the cart before the horse. For how runs the carrying out of your very original principle of ratiocination. Instead of *first* evidentially proving the Unwritten Word to be an imposition, and then pointing out, as a natural *consequence*, its contradictoriness to the Written Word: you exactly *invert* the process; and, from your own mere *gratuitous fancy* of the existence of contradictions which we *deny* to exist, you would thence illogically demonstrate the spuriousness of the Unwritten Word. If this be all that you have to say in the way of *proof*, we shall feel ourselves greatly obliged by your attack: for a failure on the part of an assailant serves only to strengthen the position of the assailed.

3. Here, so far as I can see, our zealous Ultra-Protestant, on his own cherished antipa-

tristic principles, comes to what our transatlantic cousins not unaptly, though perhaps not quite classically, denominate *a Fix.*

(1.) His adversary, speaking through the organs of that skilful trainer Dr. Wiseman, and resting upon the grave authority of the Council of Trent, confidently alleges an HISTORICAL FACT: the FACT, to wit, that The *Unwritten Word was delivered by Christ to his Apostles and by his Apostles to their successors.*

Upon the *historical substantiation,* then, of this alleged FACT, every thing plainly depends.

If it *can* be substantiated: then the leading principle of the Reformation is untenable; for, indisputably, if a doctrine or a practice can be evidentially demonstrated to have proceeded from Christ and his inspired Apostles, it must, in the *first* instance be received as undoubted truth, even *before* the record of it be committed to writing; and, consequently, on

the supposition of such demonstration having been effected, its undoubted verity will remain precisely the same, whether *hereafter* it be committed to writing or not.

On the other hand, if it *cannot* be substantiated, and still more if it *can* be positively set aside: then, most assuredly (for Dr. Wiseman and the Council of Trent before him rest the authority of the Unwritten Word *altogether* upon the alleged FACT), this same Unwritten Word has not a vestige of foundation to stand upon.

(2.) In this state of the question, which I suppose will not be controverted even by Dr. Wiseman himself, what are we *Gentlemen of the Reformation*, as Bossuet somewhere felicitously calls us, to do?

Our worthy ultra-protestant friend, with the very best intention no doubt, prohibits all appeal to the testimony of Antiquity and the

Old Ancient Doctors: for, in despite of the judgment of the Anglican Church, his distressing Paterophobia so confuses his discriminating powers, as to make him fancy, than an appeal to historical testimony touching a FACT is neither more nor less, than an awful supersession of God's Written Word, a tremendous setting up of man's doctrine above God's doctrine, *an appeal* (as it has been expressed) *vicious in principle and inconvenient and impracticable in detail.*

Yet, *without* such an appeal, I perceive not, how the alleged FACT of Dr. Wiseman, which, probably enough, from the very intrepidity of its allegation, may have gulled many a wavering and unstable simpleton into at least semi-conversion, can be successfully set aside: and, in that case, we shall be indebted to the sagacity of our Ultra-Protestant for leaving the learned Lecturer in full and triumphant possession of the field.

Certainly, I mean not to say, that our ultraistic friend, who, in his own insulated strength

confident against the world in arms, may not be internally as much satisfied as ever, that *he* is in the right, and *his opponent* in the wrong. But I should be glad to know the manner, in which, rejecting professedly all appeal to Antiquity as a dishonouring of the Sufficiency of the Bible, he would proceed, either to silence the Romanist, or to rescue from his constrictorian folds the half-made proselyte.

Dr. Wiseman, I suspect, would gravely laugh in his sleeve at the perplexity of the vexed Antipaterist: for, observe, the present debate respects, not merely *the interpretation of the Written Rule,* but *the authority or the non-authority of the asserted cö-existent and cö-equal Unwritten Rule.*

Yet, let us only unbind the arm which the chivalrous magnanimity of the Ultra-Protestant has recommended us to tie up: and we shall readily make short work both with Dr. Wiseman and his Mishna.

4. The establishment of what Romanists call the *Unwritten Word of God* rests avowedly, as we have seen, upon an asserted FACT: the FACT, to wit, as it is luminously expounded by Dr. Wiseman, that *The Unwritten Word, in all its details, was delivered, in the first instance, by Christ to his Apostles, from whom afterward, without the least change or corruption, it was regularly handed down, through successive ecclesiastical generations, even to the present day.*

Such, then, is the asserted FACT, upon which the whole superstructure of the Unwritten Word avowedly reposes: for, as Dr. Wiseman carefully informs us, *no* NEW *doctrine can be introduced into the Church;* and *it must not be thought, that* (Roman) *Catholics conceive there is a certain mass of vague and floating opinions, which may, at the option of the Pope or of a General Council or of the whole Church, be turned into Articles of Faith* *.

* Lect. on the Doctr. lect. iii. vol. i. p. 60, 61.

(1.) Now, for the substantiation of this vital asserted FACT, it is nugatory to allege: that, *Just as the present sacerdotal generation received the Unwritten Word from the sacerdotal generation that preceded them, so that sacerdotal generation received the same from its predecessor, and thus upward until we reach the age of Christ and his Apostles.*

For, even to say nothing of the exactly similar claim put forth by the Jews on behalf of *their* oral traditions, purporting to be derived *seriatim* from Moses and the Seventy Elders; which *very* traditions were, nevertheless, expressly condemned by our Lord, as making void the Written Law: it is obviously both idle and suspicious to propound the vague and gratuitous allegation before us, unless, at the same time, it be tangibly substantiated by those written historical documents of the early ages which have happily descended to our own times.

Accordingly, Dr. Wiseman takes up a much higher and a much more imposing ground.

What, I doubt not, would make a considerable impression upon the congregation at Moorfields (for the simple are ever awed and influenced by the intrepidity of confident assertion), the Lecturer, quite undauntedly and without the least blenching, assures them: that, "*To define what has* ALWAYS *been the Faith of the Catholic Church, is conducted, in* EVREY *instance as a* MATTER OF HISTORICAL INQUIRY *.

The *Principle* is unobjectionable. Dr. Wiseman has appealed to History: to History he shall go.

As I quote very copiously on this point *below*, a single statement will, for the present purpose, be *here* sufficient †. It is one even so late as the fourth century: and, when we find no mere

* Lect. on the Doctr. lect. iii. vol. i. p. 61.

† See below, Introduct. § VII. 2.

private speculative individual, but a public officer, an accredited and episcopally-appointed Catechist, himself subsequently a Bishop, directly forbidding, as the familiar sense of the Catholic Church, the obtrusion of any doctrine which could not be established by the WRITTEN WORD, we may easily form a notion of the value of that alleged Supplemental Unwritten Word, which is to supply the defects of SCRIPTURE by teaching us doctrines and practices NO WHERE DISCOVERABLE IN SCRIPTURE.

Respecting THE DIVINE AND HOLY MYSTERIES OF THE FAITH, *not even a tittle ought to be delivered without the authority of* THE HOLY SCRIPTURES. *Neither ought any thing to be propounded, on the basis of mere credibility, or through the medium of plausible ratiocination. Neither yet repose the slightest confidence in the bare assertions of me your Catechist, unless you shall receive* FROM THE HOLY SCRIPTURES, *full demonstration of matters propounded. For* THE SECURITY

FAITH *depends, not upon verbal trickery, but upon* DEMONSTRATION FROM THE HOLY SCRIPTURES*.

5. To the test proposed by Cyril, it would really be curious to see Dr. Wiseman, for the confirmation of his proselytes, bringing the Doctrines and Practices of the Roman Catholic Church, as inculcated in the Unwritten Word: which expression, as he justly says, does not literally import that they have *never* been committed to writing (for *here* they exactly resemble the Jewish Mishna), but simply that they are not contained in that contradistinctive Written Word which we conventionally denominate the *Bible* †.

The process, I suppose, would assume some such form as the following.

From the Unwritten Word, Pope Pius lays it down; that *We ought assuredly to invoke the*

* Cyril. Hieros. Catech. iv. p. 30.

† Lect. on the Doctr. lect. iii. vol. i. p. 61.

Saints, to venerate their Relics, to retain and honour the images of Christ and the ever Virgin Mother of God and all the other Saints: and, on the strength of perhaps a somewhat disputable HISTORICAL INQUIRY, Dr. Wiseman brings the matter to ancient Cyril for *his* sanction and approbation.

Can you find these matters in the HOLY SCRIPTURES? asks the worthy Catechist of Jerusalem.

Why no: replies Dr. Wiseman. Sure enough they are not in the Written Word. But then they are in the Unwritten Word: and that, you know, will do just as well.

I know nothing of the sort: rejoins Cyril. Respecting the divine and holy mysteries of the Faith, not even a tittle ought to be delivered without the authority of the HOLY SCRIPTURES. Your congregation ought not to repose the slightest confidence in the assertions of their

Lecturer, unless they shall receive FROM THE HOLY SCRIPTURES, full demonstration of the matters propounded. For the security of our Faith depends, not upon verbal trickery, but upon DEMONSTRATION FROM THE HOLY SCRIPTURES.

With every sentiment of respect, I have the honour to be your obedient humble servant,

G. S. FABER.

ERRATA.

Page	Line	
xxxv.	27 note.	For οἰκείs, read οἰκίαs.
xxxvi.	19 note.	For Μέν, read Μένει.
lxxxi.	12 note.	For βιαξόμενοι, read βιαόζμενοι.
lxxxi.	13 note.	For γφαφῶν, read γραφῶν
lxxxiii.	6 note.	For γραφων, read γραφῶν.
lxxxv.	23 note.	For Ἐκηλησιαστὴs, read Ἐκκλησιαστὴs.
lxxxv.	23 note.	For ἀσμάτων, read ᾀσμάτων.
lxxxvii.	3 note.	For πήτε, read μήτε.
lxxxvii.	19 note.	For μέπνοις, read μένοις.
lxxxviii.	22 note.	For σε read δε.
xc.	11 note.	For *Crescen*, read *Crescon*.
xcii.	3 note.	For *eum*, read *cum*.
xciv.	29 note.	For *any*, read *an*.
cxli.	18.	For *Mourus*, read *Maurus*.
12.	4 note.	For *Melchoir*, read *Melchior*.
38.	11 note.	For *synonyme*, read *synonymn*.
40.	27 note.	For *parallism*, read *parallelism*.
101.	15 note.	For *sinescriptual*, read *sinescriptural*.
123.	10 note.	For τφοφη, read τροφη
123.	13 note.	For τφοφὴν, read τροφὴν.
125.	3 note.	For σιαθήκηs, read διαθήκηs.
130.	4 note.	For *eim*, read *enim*.
138.	22 note.	For *coporis*, read *corporis*.
143.	1 note.	For *inhabatatur*, read *inhabitatur*
144.	16 note.	For *intellerunt* read *intellerunt*.
154.	3 note.	For *dejustaverat*, read *degustaverat*.
163.	7 note.	For in *spiciendum*, read *inspiciendum*.
161.	3.	For *his*, read *its*.
184.	13 note.	For *head*, read *heart*.
186.	6 note.	For *pupose*, read *purpose*.
241.	11 note.	For *separas*, read *superas*.

INTRODUCTION.

WHEN I perused Dr. Wiseman's *Lectures on the Blessed Eucharist*, the impression left upon my mind was: that the Work is a singularly ingenious piece of special pleading, erected upon principles, undoubtedly *plausible*, and advanced as *substantial*. But, still, that *precise* causidical dexterity, which was employed by the author to make what many deem the worse appear the better cause, and which at all events was brought into action for the purpose of serving a particular turn in regard to certain particular expressions, *itself* produced a feeling of distrust, and a suspicion of management, and a consequent doubt of solidity.

Such dexterity, in point of plain dealing, seemed to contrast not very favourably with the unlaboured intelligibility of statement on the part of our Reformed Catholicism: and that common-sense estimate of language, which instinctively pronounces the eucharistic words of our Lord, *This is my body* and *This is my blood*, parallel in CHARACTER with numerous other scriptural ex-

pressions, and which thence requires the interpretation of them *all* to be homogeneous and similar and analogous, appeared, so far as conviction was concerned, greatly to prevail over the painful acuteness of Dr. Wiseman.

I. In the Bible, we find very many expressions, which, to a plain understanding, seem parallel in CHARACTER: and, though the grammatical arrangement of the constituent terms may not in all be exactly the same; yet, in some, we observe even the arrangement *itself* identical with the arrangement adopted in our Lord's eucharistic phraseology. Thus, *universally*, we suppose ourselves to find, at least, a rhetorical Parallelism of CHARACTER: and, *particularly*, in certain instances, we perceive, not only what we deem a rhetorical Parallelism of CHARACTER, but likewise, in regard to mutually corresponding constituent terms, a grammatical Parallelism of COLLOCATION.

1. Now, on what he denominates *Hermeneutic Principles*, the whole of Dr. Wiseman's ingenuity has been exerted to demonstrate: that, out of *all* these numerous scriptural expressions which we Reformed Catholics have been accustomed to deem mutually parallel either in CHARACTER *simply* or in *both* CHARACTER and COLLOCATION, *two* ought indisputably to be viewed as exceptions to our general rule of interpretation. These two are the expressions of Christ, when speaking of the eucharistic bread and wine, he says, *This is my*

body, and *This is my blood;* as he had previously and similarly said at Capernaum, *Whoso eateth my flesh*, and *Whoso drinketh my blood.*

2. That *all the other* expressions, which we have been wont to esteem more or less intensely parallel, ought to be understood figuratively or symbolically, Dr. Wiseman quite agrees with us. But, when we come to precisely *two* particular expressions which immediately affect the doctrine of Transubstantiation: we are *then* required to understand these excepted *two* nakedly or literally; and the learned Lecturer has written a whole volume to demonstrate, on Hermeneutic Principles concocted for this special occasion, that the *two* expressions in question ought to stand forth as *exceptions* to an *otherwise universal* rule, or rather perhaps that *within* that rule they ought never to have been *included* *.

* It is worthy of note, that that identical view of the question of *Parallelism* and *Homogeneity*, which Dr. Wiseman would repudiate as if it were a mere gloss excogitated since the Reformation to serve a turn in controversy, was, in truth, the *precise* view taken both by the Early Church and by the Medieval Church.

The witnesses, who vouch for this important FACT, are Tertullian, Cyprian, the Author of the Treatise on the Lord's Supper, Augustine, Ratramn, and Elfric. See below, chap. v. § I, II, IV, IX, X, XII. To these, I doubt not, many more might be added, if any one chose to take the trouble of ulterior investigation.

What by virtue of his *Hermeneutic Principle*, Dr. Wiseman

II. While admiring Dr. Wiseman's extreme ingenuity, just as I should admire that of any eminent barrister who was managing with peculiar cleverness a very stubborn and difficult and unpromising cause, I nevertheless could not help thinking, that the point, if clear, could not possibly require such a combination of elaborate machinery to effect its establishment: and thus, as I said before, the very dexterity of the Lecturer seemed to defeat its own ends by inducing a secret suspicion, that the Hermeneutic Principles of the Treatise were something very like a covert assault upon the Hermeneutic Principles of Common Sense.

Let me not be misunderstood. When I speak of *Common Sense*, I speak not of it, after the too frequent manner of daring rationalists, as said to operate upon the doctrine of Transubstantiation *itself:* but I simply speak of *Common Sense*, as it either is or ought to be the substratum of every reasonable system of *Verbal* Hermeneutics *.

insists upon, is an *absolute novelty*. The Ancient Church is determinately *against* him. But, while he *professes* unlimited submission to the Church as the badge of true Catholicism, he is by no means careful to *act* up to his profession. Such, at least, is the case, if, by the *Church*, he means the *Catholic Church from the beginning*. See Lect. on the Doctr. and Pract. of the Cath. Church. lect. i. vol. i. p. 16.

* Dr. Wiseman does me the honour to cite a passage, which occurs in the first edition of my *Difficulties of Romanism*, and

III. My suspicion, I fear was increased, when I observed the mode, in which, so far as respects

which he is so good as to denominate *a clear and manly acknowledgment.* Lect. on the Euchar. lect. vi. p. 200—202.

I. My sentiments, as there expressed, remain, I am happy to say, unchanged: and, as the recasting of my Work in a second edition accidentally led to its subsequent omission, and as it may serve to illustrate the distinction in the text, I shall here give it at large.

While arguing upon the subject of Transubstantiation or incidentally mentioning it, some persons, I regret to say, have been far too copious in the use of those unseemly terms, ABSURDITY *and* IMPOSSIBILITY. *To such language the least objection is its reprehensible want of good manners: a much more serious objection is the tone of presumptuous loftiness, which pervades it, and which (so far as I can judge) is wholly unbefitting a creature of very narrow faculties. Certainly, God* will *do nothing absurd, and* can *do nothing impossible: but it does not, therefore, exactly follow, that* our *view of things should be always perfectly correct and wholly free from misapprehension. Contradictions we may easily fancy, where in reality there are none. Hence, before we venture to pronounce any particular doctrine a contradiction, we must be sure that we perfectly understand the nature of the matter propounded in that doctrine: for, otherwise, the contradiction may not be in the matter itself, but in our mode of conceiving it. In regard to myself, as my consciously finite intellect claims not to be an universal measure of congruities and possibilities, I deem it both more wise and more decorous to refrain from assailing the doctrine of Transubstantiation on the ground of its alleged absurdity or contradictoriness or impossibility.*

By such a mode of attack, we in reality quit the true field of rational and satisfactory argument. The doctrine of Transubstantiation, like the doctrine of the Trinity, is a question, not

myself personally, Dr. Wiseman conducted his *argument.*

of abstract reasoning, but of pure evidence. We believe the revelation of God to be essential and unerring truth. Our business, therefore, most plainly is, not to discuss the abstract absurdity and the imagined contradictoriness of Transubstantiation, but to inquire, according to the best means which we possess, whether it be indeed a doctrine of Holy Scripture. If sufficient evidence shall determine such to be the case, we may be sure that the doctrine is neither absurd nor contradictory: if the evidence be insufficient, we require not the aid of irrelevant abstract reasoning; for we then reject the doctrine because we have no sufficient evidence of its truth. Receiving the Scripture as the infallible word of God, and prepared with entire prostration of mind to admit his declarations, I shall ever contend, that the doctrine of Transubstantiation, like the doctrine of the Trinity, is a question of pure evidence. Difficult. of Roman. book i. chap. 4. p. 54—56. 1st edit.

II. Such being my own view of the matter, I reject not the doctrine of Transubstantiation, on the plea that Transubstantiation *itself* is absurd and impossible. But I reject it: because, while, neither in Scripture taken simply, nor yet in Scripture as understood by the Early Church, is there any tangible or sufficient warrant for believing that the doctrine is indeed a doctrine of Christianity; there is, conversely, the very strongest evidential ground for a full assurance, that, as Scripture when analogically interpreted *recognises not* the doctrine, so, by anticipation as it were, the Early Church Catholic *contradicts* and *disowns* it.

1. To enter at large into the question of Ecclesiastical Testimony is beside my present mark: and, indeed, in another Work, the *Difficulties of Romanism*, I have perhaps well nigh exhausted it. Yet, lest my assertion should seem to be left altogether unsubstantiated, I may here not uselessly remark:

With regard to his *tone*, I have nothing to complain. Standing, in *this* particular, honourably

that, even so late as the fifth century, Theodoret unequivocally testifies the reputed orthodox doctrine of the Church, at *that* period, to have been the PRECISE OPPOSITE to the modern Romish Doctrine of Transubstantiation.

(1.) In one of his Dialogues, he introduces Orthodoxy, personified under the name of *Orthodoxus*, as combating the Eutychian Heretic *Eranistes;* who, on the score of an asserted analogy, would fain, from what he pretends to be the doctrine of the Church, establish his own peculiar speculation.

As the symbols of the Lord's body and blood, argues Eranistes, *are* (in the judgment of the Catholic Church herself) *one thing before the sacerdotal invocation, but, after the invocation, are changed and become another thing: so the body of the Lord, after its assumption to heaven, was changed into the* SUBSTANCE *of the Deity.*

Nay, replies Orthodoxus: *you are caught in the very net which you yourself have woven. For the mystic or sacramental symbols, after consecration, do* NOT *pass out of their own nature; but they* REMAIN *in the former* SUBSTANCE *and shape and appearance: and they are seen and touched as they were before.*

ΕΡΑΝ. Ὥσπερ τοίνυν τὰ σύμβολα τοῦ δεσποτίκου σώματος τε καὶ αἵματος, ἄλλα μὲν εἰσι πρὸ τῆς ἱερατικῆς ἐπικλήσεως, μετὰ δὲ τὴν ἐπίκλησιν μεταβάλλεται καὶ ἕτερα γίνεται· οὕτω τὸ δεσπότικον σῶμα, μετὰ τὴν ἀνάληψιν, εἰς τὴν ΟΥΣΙΑΝ μετεβλήθη τὴν θείαν.

ΟΡΘΟΔ. Ἐάλως αἷς ὕφηνες ἄρκυσιν. ΟΥΔΕ γὰρ, μετὰ τὸν ἁγιασμὸν, τὰ μύστικα σύμβολα τῆς οἰκείς ἐξίσταται φύσεως· ΜΕΝΕΙ γὰρ ἐπὶ τῆς προτέρας ΟΥΣΙΑΣ καὶ τοῦ σχήματος καὶ τοῦ εἴδους· καὶ ὁρατὰ ἐστι καὶ ἁπτὰ, οἷα καὶ πρότερον ἦν. Theod. Dial. ii. apud Diffic. of Roman. book. ii. chap. 4. § IV. 3. p. 364. 2d. edit.

Eranistes, we see, sophistically affecting to mistake the *moral* change of the elements for a *physical* change, and not choosing

distinguished from certain of his brethren with whom I have heretofore been controversially en-

to attend to what the Ecclesiastical Writers so frequently say in *explanation* of their own current language, alleges, evidently on their statements thus perverted and garbled, precisely as a modern Romanist alleges on the same statements similarly perverted and garbled: that *The Church of his own day, that is to say, the Church of the fifth century, held the doctrine which is now distinguished by the name of Transubstantiation.*

But Orthodoxus, by *flatly denying* that the Catholic Church held any such doctrine as that imputed to her by his adversary, and by *explicitly stating* on her behalf that the eucharistic bread and wine after consecration still REMAIN *physically unchanged* in their original SUBSTANCE, effectually demolishes, root and branch, his perfectly groundless inference from a pretended though unreal analogy.

(2.) Dr. Trevern and Mr. Husenbeth attempt to evade the tremendous force of this distinct testimony, through the medium of a translation which any decent schoolboy knows to be *grammatically impossible.*

In *their* hands, Theodoret's Greek, Μέν γὰρ ἐπὶ τῆς προτέρας οὐσίας καὶ τοῦ σχήματος καὶ τοῦ εἴδους, assumes the unexpected english dress of *They remain in the shape and form of the former substance.*

But, even if the passage were *grammatically ambiguous,* WHICH IT IS NOT: *still* the very drift and necessity of the reply of Orthodoxus to the plea set up by Eranistes would *alone* establish its *true import.* The mistranslation, advocated by these two divines, is not only a *grammatical impossibility,* but likewise a *complete stultification of the answer of Orthodoxus:* for it makes him *admit,* instead of *deny,* the basis of the analogical argument of Eranistes.

I need scarcely say, that, to produce the version adventured by Dr. Trevern and pertinaciously defended by Mr. Husenbeth,

gaged, Dr. Wiseman has at once the good taste and the sound wisdom to shew himself a gentle-

the passage, according to the quite familiar idiom of the language, must have run thus : Μένει γὰρ ἐπὶ τοῦ τῆς προτέρας οὐσίας σχήματος τε καὶ εἴδους. But the gentlemen do not understand Greek.

2. Thus, even to omit a mass of other testimonies: thus clear and distinct was the attestation of the Early Orthodox Church to the true sense of Scripture touching the doctrine of the Eucharist.

With respect to Scripture viewed *simply* and *independently*, our Lord's Discourse at Capernaum, if (what Dr. Wiseman will not deny) we admit the *universal* interpretation of its first part to be correct, is ALONE, by an inevitable consequence from that interpretation, sufficient to demonstrate the utter falsehood of the mere novel and intrusive dogma of Transubstantiation.

III. I have said, that I myself reject the doctrine of Transubstantiation, solely because, instead of its resting *upon* any sufficient testimony, we have, from the beginning, the very strongest testimony *against* it: and this, I apprehend, is both the safest and the most satisfactory ground to take up. Yet the celebrated argument of Archbishop Tillotson, whether intrinsically solid or not, must, I should think, be at least somewhat perplexing to those persons, who hold the doctrine of an *invisible* Transubstantiation, of the *apparently unchanged* elements of bread and wine, into the *literal* and *material* body and blood of our Saviour Christ.

He, that can once be brought to contradict or deny his senses, is at an end of certainty: for what can a man be certain of, if he be not certain of what he sees? In some circumstances, our senses may deceive us; but no faculty deceives us so little and so seldom: and, when our senses do deceive us, even that error is not to be corrected without the help of our senses. Supposing the doctrine of Transubstantiation had been delivered in Scripture in the very same words that it is decreed in the Council of Trent: by what clearer evidence or stronger argument could

man. But I doubt, whether his argumentative treatment of me be quite as satisfactory as the tone of his language *.

any man prove to me that such words were in the Bible, than I can prove to him that bread and wine after consecration are bread and wine still? He could but appeal to my eyes to prove such words to be in the Bible: and, with the same reason and justice, might I appeal to several of his senses, to prove to him, that the bread and wine after consecration are bread and wine still. Serm. xxvi. vol. ii. p. 184, 185.

1. However this may be (and, in all equity, I will fairly own, that, were I a Romanist, the learned Prelate's argument would rather puzzle than convince my altogether *castrense ingenium*), an *invisible* Transubstantiation stands directly opposed to every one of our Lord's Miracles, which are all invariably cognisable by the *senses*.

2. In the New Testament, a single instance of *indubitable* Transubstantiation is expressly and unequivocally recorded: that of the water into wine. But it differs from the *alleged* Transubstantiation of Roman Theology, on the very point which constitutes the force of the Archbishop's argument.

(1.) The *recorded* Transubstantiation at Cana was verified both by sight and by taste and by smell.

(2.) The *asserted* Transubstantiation of Roman Theology is contradicted both by sight and by taste and by smell.

* This acknowledgment, however, of Dr. Wiseman's politeness, must, I am sorry to say, be confined to his *Lectures on the Eucharist*.

In *them*, he is pleased to describe me, as *doubtless one of the most strenuous and most ingenious of our modern antagonists:* and, immediately after his citation of the passage which I have just given in the last note, he very handsomely compliments me with denominating it *a clear and manly acknowledgment*. Lect. on the Euchar. lect. v. p. 177. lect. vi. p. 202.

Mr. Faber, says he, *has chosen one text out of the mass of passages commonly collected, as particularly to the purpose in proving, that the eucharis-*

But, in his *Lectures on the Doctrines and Practices of the* (Roman) *Catholic Church*, addressed to the apparently mixed Congregation assembling in the chapel at Moorfields, though published in the *same* year as his *Lectures on the Eucharist* which were delivered to theological students in the English College at Rome, namely the year 1836: his tone, for whatever reason, is considerably changed. He *there* holds me up, to the invited reprobation of his hearers, as a person: who has been, *not merely the most persevering, but also (for the expression is not too harsh) one of the most* VIRULENT *of our adversaries; and who, particularly on this subject of the Eucharist, has taken extraordinary pains to overthrow our belief.* Lect. on the Doctr. and Pract. lect. xvi. vol. ii. p. 203.

I. With respect to what I have said of the Eucharist, which seems to be the head and front of my offending, I must, in self-vindication, refer the cautious reader to two several and antithetical chapters in my *Difficulties of Romanism*. See Diff. of Rom. book. i. chap. 4. book ii. chap. 4. 2d. edit.

1. In the *former* of these chapters, I fairly give, *as detailed by themselves*, the evidence, which Dr. Trevern and Mr. Berington and Mr. Kirk have adduced in favour of Transubstantiation: and then I shew its total insufficiency to establish any such doctrine.

2. In the *latter* of these chapters, I take up the matter *conversely*: and *then*, by citation upon citation from the early Ecclesiastical Writers, I shew, that neither the Primitive Church nor even the Medieval Church *held* any such tenet as that of Transubstantiation, but that by accidental anticipation the Church of each period alike ever formally *disowned* and *rejected* it.

II. A *fairer* line of discussion than this, I confidently

tic formulas may have been used in a figurative sense. For he thus writes.

Christ does not more explicitly say of the

submit, could not possibly have been adopted. Now my very full documentary evidence *against* Transubstantiation has not been in the least degree invalidated by the counter-citations of Dr. Wiseman at the close of his sixteenth lecture: and, as I have pretty well travelled over the ground, I venture furthermore to predict, that the proofs from Tradition, which he promises to give additionally as a supplementary second volume to his *Lectures on the Eucharist*, will be just as inconclusive as those which he has *already* given.

In what he has *hitherto* done, though to the superficial it may seem abundantly convincing, he both *carefully suppresses* all the evidence which makes directly against him: and, likewise, gives not his congregation the slightest hint, that the change in the consecrated elements, spoken of by the ancient Fathers, was, according to *their own* distinct explanation of *their own* meaning, not a *physical*, but purely a *moral*, change. It was a change, that is to say, from what they called *common* or *secular*, to what they deemed *holy* or *religiously appropriated*: a change, in short, like that of a laic into a cleric by virtue of ordination, or like that of a house into a church by virtue of consecration, or like that of a child of wrath into a child of grace by virtue of the sister sacrament of Baptism; a change, not of one SUBSTANCE into another SUBSTANCE, but purely of one USE and APPLICATION into another USE and APPLICATION. See my Diffic. of Roman. book ii. chap. 4. § VII. p. 421—447. 2d. edit.

I only wish, in all honour and good faith, that those, before whom I am arraigned by Dr. Wiseman, should fairly read those two corresponding chapters of my work. They would then be enabled to judge for themselves, how far I deserve the *confessedly harsh* charge of VIRULENCE.

bread and wine, *This is my body*, and *This is my blood*, than St. Paul says of the rock, whereof the Israelites drank in the wilderness, *The Rock was Christ*.

III. My *Difficulties of Romanism* was originally, at the request of a most respectable English lay gentleman, written and published in answer to Dr. Trevern's *Amicable Discussion:* the avowed purpose of which was the Proselyting of our unsuspicious Anglican Laity.

Without such a call, I should, in all human probability, have never moved: for, in truth, I had neither seen nor heard of the work of Dr. Trevern. But, *with* such a call, I could not, very well, be creditably silent: and, therefore, I accepted Dr. Trevern's general challenge.

As for my Book itself, it was primarily written in so especially courteous a tone, that some of my friends, as if I were scarcely faithful to my trust, actually blamed me for my egregious ultra-politeness: a character, of which any one may easily convince himself by reading the first edition.

And how was this ultra-politeness met on the part of my adversaries: for, be it observed, Dr. Trevern himself *provoked* the discussion, and Mr. Husenbeth himself *volunteered* to be his second?

Why it was met with all the offensive coarseness and vulgar abuse and falsehood of accusation which these two individuals could accumulate.

1. Under *such* circumstances, of which Dr. Wiseman, when he talks of *my* VIRULENCE, takes not the least notice, I will freely confess, that, on publishing the second edition of my Work, though I never let myself down to *their* ribaldry, I did not spare the unmannerly sciolists.

Their extraordinary and often ludicrous blunders, grammatical and historical, I perhaps somewhat mercilessly exposed: and sundry of their statements and assertions and interpolations,

Well now, let us take this very text, and compare it with the words of institution, on one side, and with the first verse of St. John: and see, which it

which, I fear, cannot be classed in the charitable category of *blunders*, I confessedly dissected to the very bone.

With respect to my alleged *perseverance*, I stand fully justified by the authority and practice of Dr. Wiseman *himself*: nor indeed do I perceive, that *perseverance*, in what we respectively esteem our duty, is any disgrace to *either* of us. But am I to be charged with VIRULENCE, because two such writers as Dr. Trevern and Mr. Husenbeth, who, mistaking my mildness for timidity (a moral weakness, which does not press *very* heavily upon my conscience), fancied they could bully and browbeat me into silence, were not allowed to escape with impunity?

By his accusation of *me*, Dr. Wiseman, I am sorry to say, has placed *himself* in the unenviable situation of giving a *one-sided* view of the matter to his uninquiring audience at Moorfields. Of course, I should not for a moment think of comparing a man of *his* talents either to Dr. Trevern or to Mr. Husenbeth: but, surely, such disingenuous conduct was *unworthy* of him. As no person knows better than Dr. Wiseman himself, the laws of controversy *authorised* an EXPOSURE of my adversaries: or rather, indeed, *required* it. But, if the EXPOSURE assumed the form of a CASTIGATION, truly Dr. Trevern and his intrusive second Mr. Husenbeth had nobody to thank for it but themselves. Such matters, for instance, as Dr. Trevern's systematic interpolation of the word SUBSTANCE in passages which he would thus distort into teachers of the doctrine of Transubstantiation, or as his notable mistranslation of Theodoret (doggedly, in spite both of grammer and of context, defended by Mr. Husenbeth) which he excogitated for the same laudable purpose; unless faithless to my cause, I should have been *compelled* to point out: but, in

most resembles, to which it is more parallel. I write it thus between them.

The Word WAS God.
The Rock WAS Christ.
This IS my Body.

Now tell me, which have we most right to consider parallel. The construction of the two first is, word for word, identical; certainly much more so than that of the two last: and, if Parallelism have to depend upon similarity of Phrase, and if Pro-

doing it, I should have felt a good-natured sort of pain, which, by the *unprovoked* conduct of my adversaries, has now been effectually removed. *So far*, I am obliged to them: and I freely admit, that, disgusted as I was both with the Frenchman and with the Englishman, I did not spare such unworthy controversialists. But I deny, that, in any just and equitable sense of the word, Dr. Wiseman, with the aggravating adjunct of *the expression not being too harsh*, has any right to call me *One of the most* VIRULENT *of our adversaries.*

2. After all, *virulent* or *not virulent* so far as respects myself *personally*, the naked FACTS of the case remain precisely the same: and the extraordinary Performances of Dr. Trevern and Mr. Husenbeth will equally, I trust, under my exhibition of them, stand upon record, as warning the English Public of the vicinity of spring-guns and man-traps.

Whether, when thus insulted, I have or have not employed the controversial whipcord too strenuously, Dr. Trevern, to serve a turn, will *still* have systematised the interpolation of the not unimportant word SUBSTANCE: and Mr. Husenbeth, equally to serve a turn, will *still* have portentously vindicated his principal's astounding mistranslation of the perfectly clear Greek of Theodoret.

testants have a right to interpret the words, This is my body, *by the help of* The Rock was Christ; *then, I say, the Socinian has an equal right to interpret the phrase*, The word was God, *by the very same Parallelism, and explain it by* The Word represented God *.

1. Thus runs Dr. Wiseman's confutation: and, apparently, it is to the following effect.

Real Parallelism of Rhetorical Character cannot be allowed to depend upon mere Similarity of Phrase. In the two expressions, *The Rock* WAS *Christ*, and *The Word* WAS *God*, there is a perfect phraseological Parallelism of TENSE: but, in the two expressions, *The Rock* WAS *Christ*, and *This* IS *my Body*, there is, as to the requisite phraseological Parallelism of TENSE, a manifest imperfection. Therefore, if *This* IS *my body* must be interpreted figuratively, on the ground of its only *partial* phraseological Parallelism to *The Rock* WAS *Christ:* then, *a fortiori*, we are still more bound to interpret *The Word* WAS *God* figuratively, on the ground of its *perfect* phraseological Parallelism to *The Rock* WAS *Christ*.

2. Now this confutation plainly works on the assumed principle: that, when, on the score of Parallelism, I asserted the Homogeneity of various expressions in Scripture; the Parallelism, upon which I built my assertion, was a phraseological Parallelism of TENSE.

* Lect. on the Euchar. lect. v. p. 177, 178.

Unless *this* be the basis of the confutation, I am unable to perceive in it even a semblance of cogency. But, if it *be* the basis: then, with all respect, I see not how, in absolute self-defence, I can avoid charging Dr. Wiseman with either a real or a simulated *Ignoratio Elenchi.*

3. That the reader may be in full possession of the case, I subjoin the entire passage which the learned Lecturer claims to have confuted: and I the rather subjoin it, because, in consequence of my recasting the whole Work upon a different plan, it does not appear in the second edition of my *Difficulties of Romanism.*

In the abstract (thus ran my statement), *the expressions*, This is my body *and* This is my blood, *are doubtless capable, either of the inetrpretation put upon them by the Church of England, or of the interpretation put upon them by the Church of Rome: for, as no one will deny, that, on the strictest principles of grammar, they* may *be understood literally: so no one, who is in the least degree conversant with the phraseology of Scripture, can deny, that, on the strictest principles of rhetoric, they* may *be understood figuratively. Hence, so far as this part of the argument is concerned, the only question is: which mode of exposition best accords with the general analogy of sacred tropical language; and whether, on any legitimate ground, the latin exposition can be admitted consistently with such analogy.*

I need scarcely remark, that the Bible abounds

with expressions, which by common consent are allowed to be plainly metaphorical. God is said to be a sun *and* a shield : *Christ styles himself* a vine *and* a door *and* a way. *Such language we instinctively perceive to be tropical: no one contends, that it ought to be understood literally. Now, to the Catholic of the Anglican Church, these expressions appear strictly analogical to the expressions,* This is my body *and* This is my blood. *Hence he conceives, that all the several expressions ought to be interpreted homogeneously. If the expressions,* This is my body *and* This is my blood, *must needs be understood literally: then, so far as he can discern, the various apparently analogical expressions,* I am a vine *and* I am a door *and* I am a way, *must needs be understood literally also. And, conversely, if the latter set of expressions must needs be understood figuratively: then, so far as he can perceive, homogeneity plainly requires the figurative exposition also of the former set of expressions. Unless this first principle of interpretation be admitted, he apprehends, that the exposition of Scripture becomes altogether arbitrary. Christ does not more explicitly say, of the bread and the wine,* This is my body *and* This is my blood, *than St. Paul says of the rock, whereof the Israelites drank in the wilderness,* The Rock was Christ. *If, therefore, the Catholic of the Roman Church may be allowed, simply because it suits his humour, to interpret the two former expressions literally: it is difficult to say, why the*

Catholic of the English Church must not be allowed, should it haply suit his pleasure, to interpret the latter expression literally also. For, if once we depart from the fixed principle of homogeneous interpretation, a door is opened to the wildest expository licentiousness: and the Bible itself becomes a field upon which every theological adventurer must be allowed to try his unholy experiments.

The principle of Homogeneity, *then, is the basis of the exposition advocated by the Church of England: while the principle of* Arbitrary Variation *is the basis of the exposition advocated by the Church of Rome. If the soundness of the latter principle be admitted, the Roman Catholic may still be able to plead this soundness in favour of his own opinion. But, if the soundness of the former principle be absolutely undeniable, then an easy victory awaits the Anglican Catholic: for, unless the figurative language of Scripture be* altogether *interpreted literally, the literal interpretation of the expressions,* This is my body *and* This is my blood, *cannot but be untenable*.*

4. Such was my statement of the principle of interpretation adopted by the Anglican Church: and I had thought, that the statement itself, whether the principle was accepted or rejected, was at least distinct and intelligible. But, in a manner

* Diffic. of Roman. book i. chap. 4. § I. 1. p. 56—59. 1st edit.

which no foresight of mine could have anticipated, Dr. Wiseman, as I gather from his criticism, appears to have misunderstood it.

(1.) Of making Parallelism of CHARACTER depend upon mere Similarity of PHRASE, as Dr. Wiseman expresses himself, I certainly never thought for a single moment.

The Parallelism, of which *I* was speaking, was, partly a *general* Parallelism of RHETORICAL CHARACTER, and partly a *particular* Parallelism both of RHETORICAL CHARACTER and of yet additionally GRAMMATICAL COLLOCATION.

To the *first* less perfect and more common species of asserted Parallelism, the Romish Divines are wont, not unplausibly, to object; that, in point of GRAMMATICAL COLLOCATION, the expressions, alleged to be rhetorically parallel, do not correspond: as for instance, THIS *is my body* does not, in the arrangement of the constituent members of the sentence, correspond with *I am* A VINE; because, to produce a perfect correspondence of the alleged parallel passages, the latter expression ought to run A VINE *is I*.

Now this, as Dr. Wiseman could not but know, being the familiar romish objection perpetually urged in controversy, I produced *another* text, to which no such objection could be made: and then I contended, that, between the two expressions, *The Rock was* CHRIST and *This is* MY BODY, there is a perfect Parallelism, both in point of GRAMMA-

TICAL COLLOCATION, and likewise most evidently (as we Reformed Catholics think) in point of RHETORICAL CHARACTER; for the *first* is a bare matter of fact which cannot be denied, and the *last* is required by that Principle of Homogeneity which in all other cases the Romanists themselves admit.

(2.) This was the *two-fold* Parallelism, rhetorical and grammatical, upon which, following the example of Elfric and the Church even of the tenth century, I maintained: that the two expressions *The Rock was Christ* and *This is my body*, ought to be interpreted upon what Elfric calls the same PRINCIPLE *.

* Elfric is absolute and express for the *whole* principle, which I laid down in the preceding extract: and, as he evidently delivers the received sense of the Church in the tenth century, he places Dr. Wiseman's confutation of me in a predicament which I should deem any thing rather than agreeable to that gentleman.

When Christ is called BREAD *or a* LAMB *or a* LION, *the language is emblematical: for he is no one of these things. He is termed* BREAD, *because he is the life of men and angels; a* LAMB, *on account of his perfect innocence; a* LION, *in reference to the power whereby he overcame Satan.*

Upon this principle, BREAD *and* WINE, *though continuing unchanged to human apprehension, become in truth, by consecration, the Saviour's Body and Blood, to believing minds.—*

A like figure is used by St. Paul, in speaking of the Israelites: who were all, *he says,* under the cloud; and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea; and did all drink the same spiritual drink, for

But Dr. Wiseman, unfortunately misapprehending me (the reader must judge, whether the blame of *his* misapprehension can justly be attributed to *my* obscurity of diction) thought, that I was speaking of nothing more than phraseological Similarity defectively exhibited in an imperfect Parallelism of TENSE: and, rightly stating that *such* Parallelism fails in the two expressions *The Rock* WAS *Christ* and *This* IS *my body*, while it perfectly exists in the two expressions *The Rock* WAS *Christ* and *The Word* WAS *God*, he framed, upon the undeniable though by me never contemplated circumstance, somewhat in the way of a *Reductio ad absurdum*, his proposed confutation of my argument.

Now this misapprehension of my meaning, or, in other words, this unlucky supposition that I was incautiously and not very wisely building upon *one* species of Parallelism when in truth I was depending upon quite *another* species, constitutes the *Ignoratio Elenchi*, real or simulated, with which I am compelled to charge Dr. Wise-

they drank of that spiritual Rock that followed them: and that ROCK was Christ.

Now the ROCK *was not Christ bodily, but spiritually.—Upon this principle, our Lord, before he suffered, hallowed* BREAD *and* WINE, *saying:* This is my Body; *and* This is my blood. Elfric. Pasch. Homil. See below, chap. v. § XII.

Dr. Wiseman, in truth, is fighting against the expository sense of the whole Catholic Church from Tertullian down to Elfric. See below, chap. v.

man. I say *simulated:* because, how he could ever have *really* imagined me to have been building upon a non-existent Parallelism of TENSE, is a mystery which I possess not sufficient skill to explain. Finding, however, that he *has*, possibly even by his very acuteness itself, been thus hermeneutically misled in my own *particular* case: I was, upon the perusal of his Work, the more led to suspect, that he might peradventure be *equally* misled, by the same not always safe guide, in the system of Hermeneutics, which, for the purpose of demonstrating the doctrine of Transubstantiation, he was ingeniously attempting to establish.

5. A suspicion of the present nature would perhaps not unnaturally present itself to any plain man, who, without advancing further, simply perused the elaborate Work of Dr. Wiseman. He would be startled by its very elaboration.

But *should* he, through the aid of one more competent than himself, advance further: the justice of his hitherto only lurking suspicion would, I suppose, be fully confirmed.

Every well meaning Anglican is not qualified to encounter Dr. Wiseman: but, when Greek meets Greek, then comes the tug of war. The acute Lecturer has been met by an opponent quite as acute as himself: and, his Hermeneutic Principles having been fairly torn to rags and scattered to the winds, the question now stands

upon precisely the same ground that it did before the delivery and subsequent publication of the *Lectures on the Eucharist.*

When I consider the undoubted powers of Dr. Wiseman, in the present day (so far as I know) decidedly the foremost man of his Church, I learn thence the debt of gratitude which we Anglican Catholics owe to Dr. Turton. With the perfect courtesy of a gentleman, never was the *Mox in reluctantes dracones* more completely exemplified than in the masterly Work of the Regius Professor.

IV. In my proposed discussion of our blessed Saviour's Discourse at Capernaum, I neither interfere with Dr. Turton's Work on *The Roman Catholic Doctrine of the Eucharist,* nor do I superfluously encroach upon it. Room is still left, I trust, for what may be profitable: and I have been the more induced to enter pretty largely upon the bearing and import of our Lord's Discourse, in consequence of my having found a somewhat unexpected auxiliary.

That auxiliary is no other than Dr. Wiseman himself: and, since the specific point, wherein he affords me his valuable assistance, has been left unnoticed by Dr. Turton, I feel that there is still room left for subordinate utility. Singular as the circumstance may seem, Dr. Wiseman, though not with quite perfect originality, has actually played the part of a theological suicide and the

refinement of his acuteness has ultimately been such, as to lead him, by the very necessity of *one* part of his interpretation (a part, the propriety of which no one ever has denied or ever will deny), to confute, on his own principles, the very doctrine, that of Transubstantiation to wit, which he has undertaken hermeneutically to establish.

V. At my time of life, though by the blessing of Almighty God I am privileged to enjoy a green old age, this, in all human probability, will be the concluding Work of a Series uniformly constructed upon the ground of an Appeal to Primitive Antiquity as a competent WITNESS to the true sense of litigated Doctrinal Scripture.

From this identity of fabric, I wish my several previous Treatises, which bear the names of *The Apostolicity of Trinitarianism* and *The Difficulties of Romanism* and *The Primitive Doctrine of Election* and *The Primitive Doctrine of Justification* and *The Primitive Doctrine of Regeneration*, to be, in conjunction with the present Treatise, viewed under the aspect of one continuous Work, designed, on a single fixed and intelligible principle, to determine, what, from the beginning, was the statement and estimate of the chief Catholic Doctrines.

In having had health and strength and leisure entrusted to me for the carrying of such an extensive plan into operation, I feel that I ought to be deeply thankful to the Author of all good: and

the very circumstance of such an entrustment through a considerable term of years I would humbly wish to deem an auspicious augury, that I may not have altogether laboured in vain.

VI. As this Series of connected Works is constructed upon one and the same plan of an Appeal to the *evidentially* authoritative Testimony of the Early Church Catholic, and as my own particular Branch of the Church Catholic not only approves but even enforces the use of such an Appeal, I may be allowed to correct a mistake which occurs in another Production of Dr. Wiseman.

In his *Lectures on the Principal Doctrines and Practices of the Catholic Church;* by which highly improper and insultingly offensive expression he means, not the Universal Church of Christ subsisting in all parts of the world, but simply that single Branch which owns allegiance to the Western Patriarch of Rome: in these Lectures, Dr. Wiseman lays it down, that the special characteristic of the Roman Church, as contradistinguished from the Reformed Churches, is *The Adoption of the Catholic Principle of Church Authority*, which he describes as *An Absolute, Unconditional, Submission to the Teaching of the Church**.

In this statement, there is a mixture of looseness and inaccuracy, which I should not have

* Lect. on the Doct. and Pract. of the (Roman) Catholic Church. lect. i. vol. i. p. 16, 17.

been surprised to find in the Performance of an ordinary writer, but which I certainly *am* surprised to find in a Work of such a man as Dr. Wiseman.

1. The inaccuracy, of which I complain, is easily pointed out.

No doubt, *many individuals*, who disown the authority of the modern Church of Rome, have inconsiderately taken up the absurdity of *Insulated and Uninformed Private Judgment:* and, with this, the gentlemen of that Church have not been slow to twit the *entire Body* of the Reformed, as if the same *Insulated and Uninformed Private Judgment* were the special badge both of the Reformation in general and of the Church of England in particular.

But Dr. Wiseman, who has eminently the Anglican Church in his eye, ought to have despised this vulgar misrepresentation of her principles. That venerable and apostolic Branch of the Church Catholic, so far from rejecting the *Catholic Principle of Church Authority* and so far from teaching her members to resort to the *Unauthoritative Vagueness of mere Insulated Private Judgment*, has expressly charged her Clergy to deliver no interpretation of Doctrinal Scripture save what is evidentially sanctioned by the Universal Church of Christ from the beginning *. And, how this sound principle is to be worked out, both she her-

* Can. Eccles. Anglican. xix. A.D. 1571.

self has shewn throughout her Homilies, and likewise her chief doctors about the time of the Reformation, such as Cranmer and Ridley and Jewel, have distinctly exhibited in their various Writings. So notorious, indeed, is her adoption of the very principle which Dr. Wiseman would claim as the *exclusive* property of the Roman Church, that Casaubon applauds both her and the excellent Melancthon, *because, from the fountain of Sacred Scripture, through the channel of Antiquity, they systematically deduce their dogmatical Articles of Faith* *: while, in another place, he lauds our English Church as *the most perfect part of the whole Reformation; because there, together with the study of Scriptural Truth, flourishes also the Study of Antiquity* †. Exactly the same declaration was made by Elisabeth, when she truly asserted, that *England embraced no new or alien religion: inasmuch as that Realm acknowledged only the religion, which Christ commanded, which the Primitive and Catholic Church cultivated, and which the oldest Fathers with one voice and mind approved* ‡. And, finally, her successor James again laid down this identical principle, when he pronounced: that *he and the Anglican Church acknowledged that doctrine alone to be at once true*

* Casaub. Epist. 744.

† Casaub. Epist. 837.

‡ Camden. Annal. Eliz. Reg. A.D. 1559. p. 28.

and necessary to Salvation, which, welling out from the fountain of Holy Scripture, has, through the consent of the Ancient Church, as through a channel, been derived to these times *.

2. Thus wonderfully inaccurate is the statement of Dr. Wiseman relative to the alleged non-submission of us Anglican Catholics to the teaching and testimony of the Church Universal. Nor is his statement less marked by its extreme looseness than by its not quite creditable inaccuracy.

The Catholic Principle of *Church Authority*, described as involving *An Absolute Unconditional Submission to the Teaching of the Church*, is, he tells us, the peculiar and distinguishing badge of the Communion to which he belongs.

(1.) Now can any thing be more loose and vague and indefinite, than this account of a Principle which he lays down as essential to the character of a sound Catholic?

He speaks of *Church Authority* and of the *Teaching of the Church*: but, as to what he means by the CHURCH, relatively either to *place* or to *time*, he gives us no account.

With respect to *place*, we gather, indeed, with sufficient facility; that, by the CHURCH, he means the *Roman Church*, as being in his estimation *exclusively* the Catholic Church †: whence we seem

* Casuab. Epist. 838.

† Lect. on the Doctr. and Pract. lect. iii. vol. i. p. 57—81. et passim.

to learn, that the *Church Authority*, for which he contends, is merely the *particular* authority of the Roman Church, which he would decorate *exclusively* with the really *general* title of the *Church Catholic* *.

But, when, from the midst of this glaring para-

* The somewhat gross fallacy of EXCLUSIVELY identifying the mere provincial Church of Rome with the Church Catholic runs through the whole of Dr. Wiseman's *Lectures on the Doctrines and Practices of* (what he thus gratuitously calls) *the Catholic Church:* and, just as if such sophistry were secure from detection, he actually makes it the basis even of various *arguments!* I have given some specimens of this very curious Logic in another place. See below, chap. viii. § III. note.

I. In truth, if the Roman Church could be demonstrated to be the SOLE Catholic Church; and if thence it could be further demonstrated to exhibit, completely and exclusively, in doctrine and in practice, the religion of Jesus Christ: I greatly fear, that many, in consequence, would be driven into absolute Infidelity. For, in the secular and corrupt and blood-stained career of the Roman Church, it is passing hard to recognise the transcript of a revelation from the holy and righteous God of heaven: and the difficulty is heightened by that strange claim of Infallibility, which prevents the Church in question from ever acknowledging itself to have erred, and which thus hangs round its galled neck like a ponderous mill-stone.

On this last account, the claim of Infallibility which obviously involves the point of Immutability, it is logically incorrect, after the fashion of modern Liberalism, to sweep away the past enormities of Rome, as if they were the mere obsolete and discarded practices of a bygone age. They never *have been*, and they never *can be*, disowned and condemned by

logistic inconsistency, we have managed to work out his apparent sense of the term CHURCH in regard to *place:* we are still, so far as concerns

a Society which claims the portentous privilege of Infallibility: and, that, in matter of FACT, they are neither the one nor the other, we have proof positive, by what, even in the present day of boasted light and surpassing liberality, has passed under our own eyes. We need but look to Achill in the west and to Zillerthal in the east of Europe, those two rank *opprobria* of an ever domineering and persecuting Priesthood, if we require any evidence, that Popery, in strict accordance with its standing assertion, is *unchanged* and *unchangeable*. So long as Achill and Zillerthal remain, no sane man, without rushing into Infidelity, can believe, that the Church of Rome is EXCLUSIVELY the Church founded by Christ and declaring the behests of the Almighty.

II. It may be said, that Reformed Churches have also persecuted, as well as the sanguinary Church of Rome.

Such, in some small measure, I lament to have been the case: but the objection is easily met and solved.

Before the Reformed came out of the seven-hilled city, they had learned a bad lesson in a bad school: and, as their progress to better things was only gradual, they did not immediately unlearn it. But they have long since avowed their utter detestation both of the principle and of the practice: and, instead of *vindicating* their erring predecessors, they have readily, in the few instances where such wretched matters occurred, come forward and *blamed* their conduct. *Has the Roman Church ever done the same?* Nothing of the sort. Achill and Zillerthal speak trumpet-tongued, that, what Bossuet calls *the holy intolerance of the Catholic Church so hateful to heretics,* still remains, in full vigour of theory and in full operativeness of practice wherever practice can be resorted to. Nor is it possible to be otherwise. Rome cannot *condemn* her familiar evil

any thing which Dr. Wiseman has defined, left quite in the dark touching the important question of *time*.

deeds, without confessing herself to have *erred:* and she cannot confess herself to have *erred*, without dissolving the spell of her *Infallibility*.

III. In the way of attempting to establish that stepping-stone to Infidelity *the* EXCLUSIVE *Catholicity of the Roman Church*, Dr. Wiseman has ventured upon some very remarkable statements which it may not be altogether useless to notice.

1. The claim of Papal Supremacy as the necessary Centre of Unity, and thence, by a plain consequence, the claim of Exclusive Catholicity, Dr. Wiseman, as usual, bases upon the well-known text, which he confidently interprets as *indubitably* importing, that the Rock, upon which Christ promises to build his indestructible Church, is *Peter himself* in the first instance, and, next, the *Line of Roman Bishops viewed as the indisputable successors and lawful heirs of Peter*. Lect. on the Doct. and Pract. lect. viii. vol. i. p. 273, 278.

Now it is really very marvellous, that an exceedingly clever man should either be so ignorant himself or should so build upon the ignorance of his audience, as to rest such a mighty claim upon nothing more cogent and respectable than a mere *dictum* of that identical Insulated Private Judgment, with the devout admiration of which he somewhat prematurely twits the members of the Reformed Church of England.

What *right* has Dr. Wiseman to assert, even that *Peter* was the Rock intended by our Lord, and therefore still less the *Line of the Roman Bishops?* Beyond the mere Private Judgment of some certain insulated individuals, where is his *authority* for such an interpretation?

Is it possible for Dr. Wiseman to be ignorant, that the oldest extant interpretation of the text, that recorded by Justin Martyr some forty or fifty years after the death of St. John without

Supposing now, that, by the *Teaching of the Church*, he means *exclusively* the *Teaching of the particular Church of Rome;* for such, I fancy, is

the slighest hint of any other interpretation being *then* in existence, makes the Rock to be, not *Peter himself*, but *Peter's Confession of Christ in his twofold character of the human Messiah and the divine Son of the living God?*

Is it possible, again, for him to be ignorant, that, in the writers of the Early Church, three different expositions occur: that *The Rock is Peter personally;* that *The Rock is Peter's Confession;* that *The Rock is Christ:* which last is virtually pretty much the same as the second or oldest?

Is it possible, furthermore, for Dr. Wiseman to be ignorant, that, during the antenicene period of the three first centuries, even those apparent innovators, who fancied *Peter* to be the Rock instead of *Peter's Confession*, never imagined that the character was to descend like an heirloom to the successive *Bishops of Rome?*

Finally, is it possible for Dr. Wiseman to be ignorant, that, when, about the latter end of the second century, the then yet further innovating Bishop of Rome claimed to be the Rock as the *successor* of Peter, his extraordinary demand was forthwith unceremoniously exploded as a matter too absurd and too new-fangled to be entertained for a single moment: or can he be ignorant, that, when the same claim was again put forth by Stephen about the middle of the third century, the pretended monarch of the Church was sneered at for setting up such a ridiculous figment, was pronounced to be a second Judas, and was roughly denominated *an arrogant and presumptuous and manifest and notorious idiot?*

I admire not the uncivil language of the day: but there it stands upon record.

All these points I had distinctly stated, with the full authorities subjoined in the margin, in my *Difficulties of Romanism:*

the *intended* import of his very indefinite phraseology: I ask, *To the Church Authority of Rome, at what precise* TIME, *is the devout Catholic re-*

and, since Dr. Wiseman confessedly does me the honour to read my performances, I marvel that he should hazard an assertion, even before his *subjects* (as I believe the correct romish phrase runs) at Moorfields, which, to all appearance, he must have known to be *evidentially* altogether untenable.

2. But this is not all. Dr. Wiseman adduces Irenèus for the purpose of demonstrating, that Peter was the first Bishop of Rome, and thence that the Roman Bishop must needs be the inheritor of Peter's imaginary Rockship.

After observing, that, among the moderns, no ecclesiastical writer of any eminence pretends to deny the fact that *Peter was the first Bishop of Rome*, the Lecturer, in evidence of the fact, cites Irenèus as speaking in terms following.

To Peter, succeeded Linus: to Linus, Anacletus: then, in the third place, Clement. Iren. adv. hær. lib. iii. c. 3.

I have carefully given the citation with its appended reference, precisely as *both* are given by Dr. Wiseman (Lect. on the Doctr. lect. viii. vol. i. p. 278.): and I readily admit, that the passage, *purporting* to be cited from the oldest author who details the foundation of the Roman Church and the succession of her early Bishops down to Eleutherius the twelfth, clearly and distinctly propounds Peter to have been the first Bishop of this Church and Linus to have been his immediate successor. *This* I readily admit; and no thanks to me, for the adduced passage is imperative: but, unluckily for Dr. Wiseman's cited testimony, *no such passage occurs, either in the place referred to or* (I will venture to say) *in any other place of the Work of Irenèus.* The account, which that very ancient Father *really* gives of the matter, differs *toto cœlo* from that, which, through the medium of *a non-occurring citation*, is gravely ascribed to him by Dr. Wiseman. It is as follows.

quired to pay absolute and unconditional submission? To her Church Authority NOW: *or to her Church Authority at some* OLDER PERIOD?

The Church of Rome, he tells us, was founded and organised, not by Peter *singly*, but by Peter and Paul *conjointly*: and, when the *two* Apostles, not *one* of them but the *two*, had thus conjointly founded and organised the Roman Church, the *two*, still the *two*, conjointly delivered to Linus (who stood to the *two* Apostles exactly in the same ecclesiastical relation, as Titus and Timothy severally stood to Paul *alone* in their respective capacities of the *first* Bishops of Crete and Ephesus) the episcopate for the purpose of administering their newly founded Church. Thus, in point of authoritative derivation from the *two* apostolical joint founders, Linus stood as the *first* Bishop: and thence, since he was succeeded by Anacletus and Anacletus by Clement, Clement himself is of course represented, as holding the episcopate in the *third* place, or, in other words, as being the *third* Bishop.

That there may be no room for misapprehension, I subjoin a *correct* citation from Irenèus.

Antiquissimæ et omnibus cognitæ, a gloriosissimis *duobus* Apostolis Petro et Paulo Romæ *fundatæ* et *constitutæ*, Ecclesiæ, eam quam habet ab Apostolis traditionem—indicantes, confundimus omnes eos, qui, quoquo modo,—præter oportet, colligunt.—*Fundantes* igitur et *instruentes* beati Apostoli Ecclesiam, Lino EPISCOPATUM administrandæ Ecclesiæ tradiderunt. Hujus Lini, Paulus, in his quæ sunt ad Timotheum epistolis, meminit. Succedit autem ei Anacletus. Post eum, *tertio* loco ab Apostolis, EPISCOPATUM sortitur Clemens: qui et vidit ipsos Apostolos, et contulit cum eis, cum adhuc insonantem prædicationem Apostolorum et traditionem ante oculos haberet. Iren. adv. hær. lib. iii. c. 3. p. 170, 171.

Dr. Wiseman is aware, I conclude, that, from certain historical difficulties, many have doubted, whether Peter was ever

Dr. Wiseman, I venture to conclude, will answer: *To the Church of Rome or* (in his own inaccurate language) *to the Catholic Church, as* NOW

at Rome at all or at least whether he suffered martyrdom there: but, so far as my own judgment goes, I cannot set aside the express testimony of such an ancient and competent writer as Irenèus; a testimony, indeed, not going to the extent of his being the first *Bishop* of Rome which (according to the plain statement of that venerable Father) he no more was than his coöperator, Paul, but to his having both visited Rome and concurred in the authoritative organisation of the infant Community.

2. The most whimsical part of the matter is yet to come.

Peter, if we may depend upon the very oldest historical evidence, most certainly was *never* Bishop of Rome: but, according to Dr. Wiseman, he *was* Bishop of Antioch. Now, if the Lecturer be correct in this last particular: *then* the true heir of Peter's fancied Rockship, on the two-fold supposition first that *Peter was the Rock* and next that *The Rockship was hereditary*, must have been the *Line of his Episcopal Successors the Bishops of Antioch*, not the *Line of the Bishops of Rome who were* NOT *his Episcopal Successors.*

So far as the *Patriarchal Dignity and Prerogative* are concerned, Dr. Wiseman *himself* makes the Antiochian Prelates the heirs of Peter: the reason why he mercilessly deprives them of all right and title to the *Rockship* is more easily understood and explained, than the ingenious Lecturer's consistency.

I give his own statement, as a real dialectical curiosity.

Peter first sat in the Chair of Antioch: and that Chair has ever retained its dominion over a large portion of the East. In like manner, therefore, IF, *to the See of Rome, he brought not merely the Patriarchate of the West, but the Primacy over the Whole World, this accidental jurisdiction became inherent in*

existing, and as NOW *enforcing the doctrinal definitions of the Council of Trent; but still, furthermore, to the same Roman or Catholic Church as existing* FROM THE FIRST, *and as* ALWAYS *invariably teaching the same doctrines.*

Such an answer immediately produces the question: DOES *the Roman Church of the present day, or, as Dr. Wiseman calls it, the Catholic Church, teach precisely the same doctrines as the Catholic Church taught from the beginning?*

Dr. Wiseman, according to *his* principles, will probably reply: that *Even to propose such a question is itself to deviate from an absolute unconditional submission to the teaching of the Church.*

I readily admit, that it is a departure from absolute submission to the teaching of that *part* of the Church which is in communion with the Bishop of Rome: but, before this can be construed into any failure of submission to the teaching of the Church *Catholic*, the Roman Church and the Catholic Church must be *demonstrated*, and not merely *affirmed*, to be PERFECTLY and EXCLUSIVELY identical.

This, however, has not been done: and, in fact,

the See and heritable by entail to his Successors. Lect. on the Doctr. lect. viii. vol. i. p. 279.

Indisputably, as the saw runs, *your* IF *is a great peace-maker.* To give its full value to Dr. Wiseman's IF, nothing is wanting save *historical testimony.* His conclusion would be highly respectable, provided only his premises had been established.

notwithstanding abundance of *affirmation*, the point has been *virtually conceded* by Dr. Wiseman, because, like ourselves, he styles the Communion of this Realm *the* CHURCH *of England* * ; a title, to which that Communion can have no possible right, unless it be part and parcel of the Catholic Church of Christ.

(2.) But I shall not suffer the question to rest here.

The Council of Trent repeatedly declares, that the several doctrines, defined by that Council, were INVARIABLY held by the Catholic Church from the very beginning: and, upon that special declaration, SEMPER *hæc Fides in Ecclesia Dei fuit*, it expressly builds its definitions †.

* Lect. on the Doctr. and Pract. lect. i. vol. i. p. 9.

† Sacrosancta œcumenica et generalis Tridentina Synodus, in Spiritu Sancto legitimè congregata, præsidentibus in ea eisdem tribus Apostolicæ Sedis legatis, hoc sibi perpetuo ante oculos proponens, ut, sublatis erroribus, puritas ipsa Evangelii in Ecclesia conservetur, quod, promissum ante per prophetas in Scripturis Sanctis, Dominus noster Jesus Christus, Dei Filius, proprio ore primum promulgavit; deinde, per suos Apostolos tanquam fontem omnis et salutaris veritatis et morum disciplinæ, omni creaturæ prædicari jussit: perspiciensque hanc veritatem et disciplinam contineri in libris scriptis et sine scripto traditionibus, quæ, ipsius Christi ore ab Apostolis acceptæ, aut ab ipsis Apostolis, Spiritu Sancto dictante, quasi per manus traditæ, ad nos usque pervenerunt: orthodoxorum Patrum exempla secuta, omnes libros tam Veteris quam Novi Testamenti, cum utriusque unus Deus sit auctor, necnon traditiones ipsas, tum ad fidem tum ad mores pertinentes, *tanquam vel ore tenus*

To the same purpose also speaks Dr. Wiseman. *In the Church of Christ,* says he, *was a body of rulers and teachers, selected in the first instance by our blessed Saviour himself among the most fervent*

a Christo vel a Spiritu Sancto dictatas, et continua successione in Ecclesia Catholica conservatas, pari pietatis affectu ac reverentia, suscipit et veneratur. Concil. Trident. sess. iv. p. 7, 8.

Exponere intendit, omnibus Christi fidelibus, veram sanamque doctrinam ipsius justificationis, quam *Sol justitiæ Jesus Christus, fidei nostræ auctor et consummator, docuit, Apostoli tradiderunt, et Catholica Ecclesia, Spiritu Sancto suggerente,* PERPETUO *retinuit.* Ibid. sess. vi. p. 43.

Sanctarum Scripturarum doctrinæ, *apostolicis traditionibus,* atque aliorum Conciliorum et Patrum consensui inhærendo, hos presentes canones statuendos et decernendos censuit. Ibid. sess. vii. p. 84.

Eadem sacrosancta Synodus, sanam et sinceram illam de venerabili hoc divino Eucharistiæ sacramento doctrinam tradens, *quam* SEMPER *Catholica Ecclesia, ab ipso Jesu Christo Domino nostro et ejus Apostolis erudita, atque a Spiritu Sancto, illi omnem veritatem in dies suggerente, edocta, retinuit.* Ibid. sess. xiii. p. 122.

SEMPER hæc fides in Ecclesia Dei fuit. Ibid. sess. xiii. c. 3. p. 124.

If I can at all understand the import of these passages, the FACT is broadly asserted, that *The precise system of faith, defined and ratified by the Council of Trent was* ALWAYS *or* PERPETUALLY *in the Church of God.*

Now I am taught by Mr. Berington, that the *Infallibility of the Church does not extend to historical matters of* FACT: and Dr. Wiseman, I presume, will not venture to insist upon any such extension.

Hence, plainly, the infallibility of the tridentine definitions rests altogether, by the very shewing of the Council *it-*

of his followers, to whom he confided certain doctrines and laws, coupled with sure pledges: that those, who succeeded them, should be the depositaries and inheritors of whatsoever he had conferred on them; and, consequently, of the promises expressly given, that he would himself teach through that body in the Church, and be himself the director of all its councils, until the end of time. Hence the (Roman) *Catholic believes: that the Church of Christ consists of the body of the faithful united with its pastors, among whom Christ resides, and through whom he teaches; so that it is impossible, that the Church can fall into error. And, as we admit at the same time, that no* NEW *revelation of doctrines can be made, so do we believe, that the power of the Church consists in nothing more than defining* THAT WHICH WAS BELIEVED FROM ALL TIMES AND IN ALL HER DOMINION. *Such, therefore, is the authority of the Church according to* (Roman) *Catholic Principles* *.

self, upon the *anterior* substantiation of the historical FACTS alleged.

In short, unless I quite misapprehend the roman principle, IF the faith ratified by the Council of Trent was *always* in the Church; THEN their ratification must be received as infallible: but, IF it were not *always* in the Church; THEN their ratification must be rejected as confessedly *in ipsis terminis* erroneous.

I speak, of course, under correction, though I see not what else can possibly be meant by the language of the Council.

* Lect. on the Doctr. lect. iv. vol. i. p. 88.

This being the case, the Council of Trent, and Dr. Wiseman in full accordance with the Council of Trent, indisputably assert an HISTORICAL FACT: and thus, upon the *correctness* of the assertion, the Council plainly suspends the whole body of its definitions; for, by the very *assertion* of the FACT, it declares, that, unless the alleged FACT be *evidentially established and substantiated by competent historical testimony*, all the definitions are invalid.

Thus it invites us to a strict examination of its assertion: and thus it very creditably challenges our absolute unconditional submission *only* on condition that its assertion of a FACT shall prove to be well founded.

Now so utterly do I reprobate, what Dr. Wiseman would fain describe as the peculiar badge of the Reformation, the *Exercise of mere Insulated and Uninstructed Private Judgment in the Exposition of Doctrinal Scripture* to wit; and so cordially do I embrace, what he would conversely represent as the glorious peculiarity of his own Church, namely *Submission to the Teaching of the Church Catholic:* that I avow myself fully prepared to embrace all the doctrines defined by the Council of Trent, as soon as ever the alleged FACT, upon which the definitions *themselves* are avowedly built, shall have been evidentially established.

That, in respect to *many* of those definitions, the FACT may be fully substantiated, I readily

and cheerfully allow, or rather indeed strenuously maintain: and, to all *such* definitions, I bow with as much implicit submission as Dr. Wiseman himself. But, were I to receive certain *other* definitions, relatively to which the asserted FACT not only *cannot be substantiated* but *is even directly contradicted* by the written testimony which has descended to us, I should, with all deference to Dr. Wiseman, impugn the very Principle upon which the Council professes to theologise: because, very reasonably and fairly, it requires our submission *only* provided the FACT can be substantiated.

In truth, while we agree in condemning the crude exercise of Insulated and Uninformed Private Judgment, we agree also in admitting the legitimate exercise of Private Judgment when it rests upon the *Examination of Testimony:* for, to a Private Judgment of *some* description, we must *all*, in the very nature and necessity of things, whether Catholics of Rome or Catholics of England, *ultimately* resort.

Under such circumstances, I avow my absolute *Unconditional Submission to the Teaching of the Catholic Church:* but, before I can reduce the *abstract* of PRINCIPLE to the *concrete* of PRACTICE, I must obviously learn, what the Catholic Church in the legitimate sense of the term, *really* teaches.

Nor can Dr. Wiseman fairly charge me with licentious *heresy* or *selection* (for the two terms

are of precisely the same import), on the ground, that I admit *some* of the tridentine definitions, while I reject *others*. This very plan of scrutinising selection is, in truth, *imposed* upon me by the Council itself. Dr. Wiseman would have his friends submit *unconditionally* to the teaching of the *modern* Church of Rome, as that teaching is formally defined and restricted by the Council of Trent. But the Council of Trent, as if in very mockery of our ingenious Lecturer (who yet, most curiously, *himself* adopts the professed appeal of the Council), refers me, when I doubt the correctness of this same *modern* teaching, to the Catholic Church *from the beginning;* to the Catholic Church of the first ages, that is to say, which touched the apostolic age, and which conversed with the Apostles themselves. SEMPER *hæc fides in Ecclesia Dei fuit.* I accept the reference: and, with a full predisposition to *Unconditional Submission* because plain common sense tells me that the Primitive Church could neither have laid down a Theological System nor have interpreted Doctrinal Scripture *otherwise* than she received from the explanatory teaching of the Apostles, I turn, not to the vagueness of mere oral tradition, but to the written documents which have come down to us; and *there* I find a distinct and harmonious testimony, both as to *what* the Catholic Church had received for the true sense of Doctrinal Scripture, and as to *what* she had defined to be a sound The-

ological System. But what is the purport of this testimony, to which the Council of Trent itself has referred me? Why, it teaches me: that various doctrines, which the learned Lecturer would require all good Catholics to receive on the principle of *Unconditional Submission to the Teaching of the Church*, were not only *never taught* by the Catholic Church from the beginning, but, in sundry instances, were by anticipation even *condemned*. What, then, under such circumstances, am I to do? Am I, without ever entering upon the investigation distinctly and confidently recommended by the Council of Trent, to submit instantaneously to what in the present day Dr. Wiseman calls the *Catholic Church?* Or am I, as the Council of Trent charges me, to bow to the authority of the *Real and Ancient Catholic Church* as instructed by the Apostles? The answer to these questions will not be difficult: and I must needs say, that it is but a loose and slovenly mode of stating a point, particularly when a congregation of laics is addressed, for Dr. Wiseman to allege, that none save members of his own Communion hold a sound and valuable principle,* because none save they exercise an absolute unconditional submission to the *modern* and *simply provincial* Church of Rome. The whole, however, of the dexterous Lecturer's mystification is based upon neither more nor less, than the EXCLUSIVE identity of the Roman Church with the entire

Catholic Church, and the ASSUMED doctrinal agreement in every particular of the *modern* Roman Church, with the real Catholic Church *of the first ages* *.

* I have sometimes indulged in grave imaginings, as to what *case* I could make out both to vindicate myself and to meet the just expectation of my late associates, should I ever be induced, to accept the energetic invitation of my well bred and conciliatory friend Mr. Husenbeth, and for the security of my soul (as he states) come over to the Church of Rome.

I. Now, to make out any such case, I have always found *impracticable*. and, the more I have considered the arguments of the gentlemen of that Communion including those of Dr. Wiseman himself and furthermore of Dr. Milner who professes to have brought the controversy to an end, the more hopeless I find the task of fabricating such a case.

Something of the plan, which ought to be pursued in this lofty adventure, will be found in the second edition of my *Difficulties of Romanism:* where, in two successive books, chapter answering to chapter, I have faithfully given the evidence on *both* sides of the question; and, lest I should be charged with setting up a man of straw purely for the purpose of being handsomely knocked down, I have taken the testimony in favour of the Romish System from its own accredited defenders.

The result has always been, more especially since I could but notice with regret the too frequent unfair dealing of the Latin Advocates: that, to make out any satisfactory case, for the change recommended to me by Mr. Husenbeth, far exceeded my own skill.

II. Whether Mr. Spencer has been more successful in constructing a good account of the grounds on which *he* relinquished the Ministry of the Church of England for the Ministry of the Church of Rome, I know not.

VII. Respecting the Rule of Faith, Dr. Wiseman strikes me, as writing with equal inconclusiveness.

He very properly remarks: that the general principle of the Reformed Churches is, to adopt no Rule of faith except Scripture, or, in other

If such a document, *fairly* entering into the arguments on *both* sides, *openly* meeting difficulties, *never* pretermitting objections, and above all conducting the investigation with *perfect honesty*, should ever be published by Mr. Spencer in furtherance of his professed views of converting all England; a matter, which, yet additionally, he owes, I think, to *himself*: it would be a real curiosity, and would doubtless be read with deep interest by astonished thousands of his late brethren. I have frankly confessed *myself* unequal to the task of making out a satisfactory case for going over to the Communion of the Church Rome: but that is no reason, why Mr. Spencer should not be able to supply *my* acknowledged impotence.

The grand impediment in the construction of a case is the fatal testimony of WRITTEN HISTORY: and, after a tolerably minute sifting of it as advised by the Council of Trent, I cannot give up the *ancient* Faith of the Catholic Church as recorded to have existed from the beginning, in favour of a System of mere comparative *novelties*. Until better instructed, I prefer, as the phrase runs, being one of the *Old Learning*.

III. Something, in the way of making out a case for abandoning the Anglican and joining the Roman Church, has recently been attempted in a Work denominated *Geraldine, a Tale of Conscience*.

This Performance is marked by a good deal of very creditable lady-like ingenuity: and may, I dare say, produce some effect upon those intellectually ambitious young persons, who *aspire* to be theologians, but whose *studies* are confined to the compendious process of *dipping* into Theology.

words, to esteem Scripture the Sole Rule of Faith. Upon this he takes his ground: and alleges, that, when we tax his Communion with making additions to God's Word, partly because the Apocrypha are received as canonical, and partly because Oral Tradition is called in to establish doctrines

Its *particular* form is most judiciously chosen: for, in these modern days of the railroad march of intellect, novel-readers will far out-number the patient and laborious inquirers of the Old School; and I may add, that, very possibly, the *praises* of the Church of Rome and the *dispraises* of the Church of England are the most appropriately sounded in a *Work of Fiction*.

IV. While I am on this subject, I must not fail to notice the case made out by *the learned Molitor of Francfort*, as adduced with honest triumph by Dr. Wiseman.

This gentleman, who had been brought up in the Jewish Religion, was struck with the wonderfully close analogy of Rabbinism and Romanism.

The former has its Oral Traditions, which are superadded to the Written Law: the latter has its Oral Traditions, which are similarly superadded to the Written Gospel.

Such is the case, on the strength of which Mr. Molitor became a convert to the Theology of the Church of Rome: and, as we are informed by Dr. Wiseman, he has, in vindication of his conversion, published *two volumes full of deep research, entitled The Philosophy of History or on Tradition.* See Wiseman's Lect. on the Doctr. lect. iii. vol. i. p. 70, 71.

I have not seen this very curious Work: but *Ex pede Hercules.* Mr. Molitor's premises are indisputable; for both the *existence* and the *value* of jewish traditions have been expressly noted by our Saviour himself: yet it may be doubted, whether the case which he has made out, be *quite* satisfactory.

which cannot be established from Scripture, we, in reality, beg the question; for, until we shall have demonstrated that Scripture *is* the sole Rule of Faith, we *assume* the precise matter which we ought to have *proved* *.

1. The whole of this is very plausible: and, at the first blush, seems to wear the face of a close logical deduction. But, in truth, it is altogether hollow and unsubstantial.

Dr. Wiseman, no less than ourselves, acknowledges Holy Scripture to be *a* binding Rule of Faith. If, then, it be contended that there is any other *additional* Rule, it is *his* business to demonstrate evidentially the existence of such additional Rule, not *our* business to prove that Scripture is the sole Rule. By the just laws of Logic, the *onus probandi* rests with the gentlemen of the Church of Rome, not with ourselves. Up to a certain point, namely *The Character of Scripture as a Binding Rule of Faith*, we are agreed. They, therefore, who would *advance beyond* that common point, not they, who, until better taught, would *stop short* at that common point, are clearly the persons who stand pledged to vindicate their ulterior opinions.

2. Let this paralogism, however, on the part of the learned Lecturer, pass: and let us proceed to the real pith of the matter, according to the view taken of it by the Council of Trent.

* Lect. on the Doctr. lect. i. vol. i. p. 5.

Now here I will say, without any dread of a well-grounded contradiction: that, so far as our respective Rules of Faith are concerned, Dr. Wiseman and his friends, not we members of the Reformed Churches, are the persons who fly in the face of *Church Authority* and who contumaciously refuse submission to the *Teaching of the Catholic Church*. To the *Teaching*, indeed, *of the modern and provincial Roman Church, as she speaks in the Council of Trent*, Dr. Wiseman and his friends duly submit: but to the *Teaching of the Catholic Church, as attested by the still extant Writings of early and competent Witnesses*, they assuredly do *not* submit; while, on the contrary, we of the Reformed Churches yield a submission most consistent and most exemplary. From the language of the ingenious Lecturer, we might really imagine, that he had never heard of such persons as these primitive Witnesses: for, if this be not the case, he must have taken it for granted, that his audience at Moorfields were completely ignorant of their existence. Yet, as to the sole genuine Rule of Faith, these very Witnesses are to teach us the uniform judgment of the true Catholic Church from the beginning: and, to the authority of that primeval judgment based as it must have been upon the teaching of the Apostles, both Dr. Wiseman and myself *profess*, that we ought, in all reason, to pay an *Unconditional Submission*.

Let us, then, see, which party is the most scru-

pulous in adhering to their professions: those, who make the Rule of Faith to consist, both of the Scriptures of the Old and New Testament, the Apocrypha, and a Mass of Oral Traditions which the Council of Trent requires to be received with a reverence and affection equal to that with which we receive the Written Word; or those, who, rejecting the canonical authority of the Apocrypha and the binding cogency of Oral Tradition, adopt the universally acknowledged Verity of Scripture as the sole and exclusive Rule of Faith.

My Witnesses to the judgment of the true early Church Catholic, touching this very important question, shall be called up in regular succession.

(1.) Irenèus.

The disposition of our salvation we know not through any other persons, than those by whom the Gospel has come to us: which then, indeed, they themselves orally preached; but which afterward, according to the will of God, they traditionally handed down to us, in THE WRITTEN WORD, as *the Future Basis and Column of our Faith* *.

We, following one only true God as our teacher, and having his DISCOURSES as *the Rule of Truth,*

* Non enim per alios dispositionem salutis nostræ cognovimus, quam per eos per quos Evangelium pervenit ad nos: quod quidem tunc præconiaverunt; postea vero, per Dei voluntatem, in Scripturis nobis tradiderunt, fundamentum et columnam fidei nostræ futurum. Iren. adv. hær. lib. iii. c. 1. p. 169.

always say the same things respecting the same matters *.

If we cannot find solutions of all things required in Scripture, yet let us not seek for another God beside him who is. This were the greatest impiety. But we ought to entrust such things to God who also made us, knowing most rightly, that THE SCRIPTURES ARE PERFECT, inasmuch as they were dictated by the Word and Spirit of God †.

(2.) Tertullian.

As for Hermogenes, let his shop produce the WRITTEN WORD. If he be unable to produce the WRITTEN WORD in substantiation of his tenets, let him fear that woe which is destined to those who either *add to it* or detract from it ‡.

While Hermogenes seeks matter among his colours (for, among the SCRIPTURES OF GOD, he

* Nos autem unum et solum verum Deum doctorem sequentes, et regulam veritatis habentes ejus Sermones, de iisdem semper eadem dicimus. Iren. adv. hær. lib. iv. c. 69. p. 300.

† Si autem omnium, quæ in Scripturis requiruntur, absolutiones non possumus invenire, alterum tamen Deum, præter eum qui est, non requiramus. Impietas enim hæc maxima est. Credere autem hæc talia debemus Deo qui et nos fecit, rectissimè scientes, quia Scripturæ quidem perfectæ sunt, quippe a Verbo Dei et Spiritu ejus dictæ. Iren. adv. hær. lib. ii. c. 47. p. 147.

‡ Scriptum esse doceat Hermogenis officina. Si non est scriptum, timeat Væ illud adjicientibus aut detrahentibus destinatum. Tertull. adv. Hermog. § 12. Oper. p. 346.

could not find it), for us it is sufficient, that all things were certainly made by God, though it is not certain that they were made out of matter *.

(3.) Clement of Alexandria.

He, who is faithful from himself is worthily faithful also to the SCRIPTURE AND VOICE OF THE LORD, which, through the Lord, worketh efficaciously to the benefit of man: for we use this as *a criterion to the discovery of things*. Whatever is judged of, is not believed before it be judged: wherefore that, which requires judgment, is not an independent principle.—Let us not simply attend to men propounding any matter, against whom we have an equal right to propound the contrary: but, if it be insufficient merely to express an opinion, and if we would enforce the necessity of believing what we say, let us not abide by the testimony of men, but let us entrust the question to the VOICE OF THE LORD; for this is the surest of all demonstrations, or rather indeed *it is the Only Demonstration* †.

* Dum illam Hermogenes inter colores suos invenit (inter Scripturas enim Dei invenire non potuerat), satis est, quod omnia et facta a Deo constat, et ex materia facta non constat. Tertull. adv. Hermog. § 17. Oper. p. 350, 351.

† Ὁ μὲν οὖν ἐξ ἑαυτοῦ πιστὸς, τῇ κυριακῇ γραφῇ τε καὶ φωνῇ ἀξιόπιστος, εἰκότως ἄν, διὰ τοῦ Κυρίου, πρὸς τὴν τῶν ἀνθρώπων εὐεργεσίαν ἐνεργουμένῃ. Ἀμέλει, πρὸς τὴν τῶν πραγμάτων εὕρεσιν, αὐτῇ χρώμεθα κριτηρίῳ. Τὸ κρινόμενον δέ πᾶν, ἔτι ἄπιστον πρὶν κριθῆναι· ὥστ' οὐδ' ἀρχὴ, τὸ κρίσεως δεόμενον.—Οὐ τῷ ἁπλῶς ἀποφαινομένοις ἀνθρώποις προσέχοιμεν, οἷς καὶ ἀνταποφαίνεσθαι ἐπ' ἴσης ἔξεστιν· εἰδ'

(4.) Hippolytus.

There is one God, whom we know *from no other authority* than the HOLY SCRIPTURES. For, just as a person, who wished to exercise the wisdom of this world, would not be able to attain it save by attention to the dogmata of the philosophers: so, if we wish to exercise piety toward God, we can exercise it *from no other quarter* than from GOD'S OWN ORACLES. Whatsoever matters, then, the DIVINE SCRIPTURES declare; these let us learn: and, whatsoever matters they teach; these let us recognise:—not according to our own humour or according to our own mind, neither with any wresting of the things delivered from God: but, even as he himself wished to shew us through the HOLY SCRIPTURES, thus let us learn *.

(5.) Cyprian.

οὐκ ἀρκεῖ μόνον ἁπλῶς εἰπεῖν τὸ δόξαν, ἀλλὰ πιστώσασθαι δεῖ τὸ λεχθὲν, οὐ τὴν ἐξ ἀνθρώπων ἀναμένομεν μαρτυρίαν, ἀλλὰ τῇ τοῦ Κυρίου φωνῇ πιστούμεθα τὸ ζητούμενον· ἣ πασῶν ἀποδείξεων ἐχεγγυώτερα, μᾶλλον δὲ, ἣ μόνη ἀπόδειξις οὖσα τυγχάνει. Clem. Alex. Strom. lib. vii. Oper. p. 757.

* Εἷς Θεὸς, ὃν οὐκ ἄλλοθεν ἐπιγινώσκομεν, ἀδελφοὶ, ἢ ἐκ τῶν ἁγίων γραφῶν. Ὃν γὰρ τρόπον ἐάν τις βουληθῇ τὴν σοφίαν τοῦ αἰῶνος τούτου ἀσκεῖν, οὐκ ἄλλως δυνήσεται τούτου τυχεῖν, ἐὰν μὴ δόγμασι φιλοσόφων ἐντύχῃ· τὸν αὐτὸν δὴ τρόπον ὅσοι θεοσέβειαν ἀσκεῖν βουλόμεθα, οὐκ ἄλλοθεν ἀσκήσομεν ἢ ἐκ τῶν λογίων τοῦ Θεοῦ. Ὅσα τοίνυν κηρύσσουσιν αἱ θεῖαι γραφαὶ, ἴδωμεν· καὶ, ὅσα διδάσκουσιν, ἐπιγνῶμεν·—μὴ κατ' ἰδίαν προαίρεσιν, μηδὲ κατ' ἴδιον νοῦν, μηδὲ βιαζόμενοι τὰ ὑπὸ τοῦ Θεοῦ δεδόμενα· ἀλλ', ὃν τρόπον αὐτὸς ἐβουλήθη διὰ τῶν ἁγίων γραφῶν δεῖξαι, οὕτως ἴδωμεν. Hippol. cont. Noet. § ix. Oper. vol. ii. p. 12, 13.

Whence is *that pretended Tradition?* Does it descend from the authority of the Lord and the Gospels: or does it come down from the mandates and letters of the Apostles? God testifies, that those things are to be done, which are WRITTEN. —If, then, any such precept can be found, either in the Gospel, or in the Epistles and Acts of the Apostles:—let this divine and holy Tradition be observed *.

(6.) Origen.

If any thing shall remain over above which DIVINE SCRIPTURE determines not, *no other third Scripture ought to be admitted* for the authoritative settlement of that which we may wish to know †.

(7.) Cyril of Jerusalem.

Respecting the divine and holy mysteries of the Faith, *not even a tittle ought to be delivered without the authority of the* HOLY SCRIPTURES. Neither ought any thing to be propounded, on the basis of mere credibility, or through the medium of plausible ratiocination. Neither yet repose the

* Unde est ista Traditio? Utrumne de dominica et evangelica auctoritate descendens, an de Apostolorum mandatis atque epistolis veniens? Ea enim facienda esse quæ scripta sunt, Deus testatur.—Si ergo aut in Evangelio præcipitur, aut in Apostolorum Epistolis aut Actibus continetur:—observetur divina hæc et sancta Traditio. Cyprian. Epist. lxxiv. Oper. vol. ii. p. 211.

† Si quid autem superfuerit quod non divina Scriptura decernat, nullam aliam debere tertiam Scripturam ad authoritatem scientiæ suscipi. Orig. in Levit. Homil. v.

slightest confidence in the bare assertions of me your Catechist, unless you shall receive from the HOLY SCRIPTURES full demonstration of the matters propounded. For the security of our Faith depends, not upon verbal trickery, but upon demonstration from the HOLY SCRIPTURES *.

Learn studiously from the Church, what are the Books of the Old Testament, and what of the New: *nor acknowledge to me any part of the Apocrypha.* For, if you are ignorant of the matters confessed by all, why do you vainly trouble yourself about those which are disputed? Acknowledge, as the DIVINE SCRIPTURES, the twenty and two Books of the Old Testament which were translated by the Seventy Interpreters.—Of these, then, acknowledge the twenty and two books: but *have nothing in common relatively to the Apocrypha.* Study diligently *those alone, which with all confidence we acknowledge in the Church.* Much wiser than you were the Apostles and the ancient Bishops, those governors of the Church, who delivered these books. Thou, therefore, being a son of the Church, set not a spurious impress upon her

* Δεῖ γὰρ, περὶ τῶν θείων καὶ ἁγίων τῆς πίστεως μυστηρίων, μηδὲ τὸ τυχὸν ἄνευ τῶν θείων παραδίδοσθαι γραφῶν· μηδὲ ἁπλῶς πιθανότητι καὶ λόγων κατασκευαῖς παραφέρεσθαι· μηδὲ ἐμοὶ τῷ ταῦτα σοι λέγοντι ἁπλῶς πιστεύσῃς, ἐὰν τὴν ἀπόδειξιν τῶν καταγγελλομένων ἀπὸ τῶν θείων μὴ λάβῃς γραφῶν· ἡ σωτηρία γὰρ αὕτη τῆς πίστεως ἡμῶν, οὐκ ἐξ εὑρεσιλογίας, ἀλλὰ ἐξ ἀποδείξεως τῶν θείων ἐστι γραφων. Cyril. Hieros. Catech. iv. p. 30.

decisions. Of the Old Testament, then, as it hath been said, study the twenty and two books, which, if thou art desirous of acquiring knowledge, take heed to remember while I recite them by name. Of the Law there are first five books of Moses: Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Then come, Joshua the son of Nun, and Judges which with Ruth is reckoned the seventh Book. But, of the other historical Books, the first and second of Kings are rated as one Book by the Hebrews: and the third and the fourth, again, are also rated as one Book. In like manner, moreover, with them, the first and the second of Chronicles are estimated as a single Book: and the first and the second of Ezra, (that is to say, Ezra and Nehemiah) are also reckoned one. But the twelfth Book is Esther. These are the historical Books. Those, which are written in verse, are five; Job, and the Book of Psalms, and Proverbs, and Ecclesiastes, and the Song of songs, which last thus stands in succession as the seventeenth Book. To these you must add the five prophetical Books: of the twelve minor Prophets, one Book; of Isaiah, one Book; of Jeremiah with Baruch, the Lamentations and the Epistle, one Book; of Ezekiel, one; and of Daniel one, which last is thus the twenty and second Book of the Old Testament. But, of the New Testament, there are the four Gospels. And receive likewise the Acts of the twelve Apostles.

To them also add the seven Catholic Epistles of James and Peter and John and Jude, and, as the final sigillation of the whole, the fourteen Epistles of Paul. Let all other documents lie without, being counted only in the second place: and, whatsoever are not acknowledged in the Churches, those, as thou hast heard, neither do thou acknowledge with thyself*.

* Φιλομαθῶς ἐπίγνωθι παρὰ τῆς ἐκκλησίας, ποῖαι μὲν εἰσιν αἱ τῆς παλαιᾶς διαθήκης βίβλοι, ποῖαι δὲ καὶ τῆς καινῆς· καὶ μοι μηδὲν τῶν ἀποκρύφων ἀναγίνωσκε. Ὁ γὰρ τὰ παρὰ πᾶσιν ὁμολογούμενα μὴ εἰδὼς, τί περὶ τὰ ἀμφιβαλλόμενα ταλαιπωρεῖς μάτην; Ἀναγίνωσκε τὰς θείας γραφὰς, τὰς εἴκοσι δυὸ βίβλους τῆς παλαιᾶς διαθήκης, τὰς ὑπὸ τῶν ἑβδομήκοντα δύο ἑρμηνευτῶν ἑρμηνευθείσας·—Τούτων τὰς εἴκοσι δύο βίβλους ἀναγίνωσκε· πρὸς δὲ τὰ ἀπόκρυφα μηδὲν ἔχε κοινὸν. Ταύτας μόνας μελέτα σπουδαίως, ἅς καὶ ἐν ἐκκλησία μετὰ παῤῥησίας ἀναγινώσκομεν. Πολὺ σου φρονιμώτεροι ἦσαν οἱ Ἀπόστολοι, καὶ οἱ ἀρχαῖοι Ἐπίσκοποι, οἱ τῆς ἐκκλησίας προστάται, οἱ ταῦτας παραδόντες. Σὺ οὖν, τέκνον τῆς ἐκκλησίας ὤν, μὴ παραχάραττε τοὺς θεσμούς. Καὶ τῆς μὲν παλαιᾶς διαθήκης, ὡς εἴρηται, τὰς εἴκοσι δύο μελέτα βίβλους, ἅς, εἰ φιλομαθὴς τυγχάνεις, ἐμοῦ λέγοντος ὀνομάστι μεμνῆσθαι σπούδασον. Τοῦ νόμου μὲν γάρ εἰσιν αἱ Μωσέως πρῶται πέντε βίβλοι· Γένεσις, Ἔξοδος, Λευιτικὸν, Ἀριθμοὶ, Δευτερονόμιον. Ἑξῆς δὲ, Ἰησοῦς υἱὸς Ναυῆ· καὶ τῶν Κριτῶν, μετὰ τὴς Ρουθ, βιβλίον ἕβδομον ἀριθμούμενον. Τῶν δὲ λοιπῶν ἱστορικῶν βιβλίων, πρώτη καὶ δευτέρα τῶν Βασιλειῶν μία παρ' Ἑβραίοις ἐστὶ βίβλος· μία δὲ καὶ ἡ τρίτη καὶ ἡ τετάρτη. Ὁμοίως δὲ παρ' αὐτοῖς καὶ τῶν Παραλειπομένων ἡ πρώτη καὶ ἡ δευτέρα μία τυγχάνει βίβλος. Καὶ τοῦ Ἔσδρα ἡ πρώτη καὶ ἡ δευτέρα μία λελόγισται· Δωδεκάτη βίβλος ἡ Ἐσθὴρ. Καὶ τὰ μὲν ἱστόρικα ταῦτα. Τὰ δὲ στοιχηρὰ τυγχάνει πέντε, Ἰὼβ, καὶ βίβλος Ψαλμῶν, καὶ Παροιμίαι, καὶ Ἐκκλησιαστὴς, καὶ Ἆισμα ἀσμάτων· ἑπτακαιδέκατον βιβλίον. Ἐπὶ δὲ τούτοις, τὰ προφητικὰ πέντε· τῶν δώδεκα Προφητῶν μία βίβλος, καὶ Ἡσαίου μία, καὶ Ἰερεμίου μετὰ Βαρουχ καὶ Θρήνων καὶ Ἐπιστόλης, καὶ

(8.) Athanasius.

The holy and divinely inspired SCRIPTURES are *sufficient for the declaration of the truth* *.

Let a person *solely* learn the matters, which are set forth in the SCRIPTURES: for the demonstrations, contained in them, are, in order to the settling of this point, *quite sufficient and complete* †.

If ye are disciples of the Gospels,—walk according to what is WRITTEN. But, if you choose to allege *any other matters beyond* what is WRITTEN: why do you contend against us, who will

ἡ τοῦ Δανιὴλ εἰκοστηδευτέρα βίβλος τῆς παλαιᾶς διαθήκης. Τῆς δὲ καινῆς διαθήκης, τὰ τέσσερα Εὐαγγέλια.—Δέχου δὲ καὶ τὰς Πράξεις τῶν δώδεκα Ἀποστόλων· πρὸς τούτοις δὲ, καὶ ἑπτὰ, Ἰακώβου καὶ Πέτρου, Ἰωάννου καὶ Ἰούδα, Καθολικὰς Ἐπιστολὰς· ἐπισφράγισμα δὲ πάντων καὶ μαθητῶν τὸ τελευταῖον, τὰς Παύλου δεκατέσσαρας Ἐπιστολάς. Τὰ δὲ λοιπὰ πάντα ἔξω κείσθω ἐν δευτέρῳ. Καὶ ὅσα μὲν ἐν ἐκκλησίαις μὴ ἀναγινώσκεται, ταῦτα μηδὲ κατὰ σαυτὸν ἀναγίνωσκε, καθὼς ἤκουσας. Cyril. Hieros. Catech. iv. p. 36, 37, 38.

In this catalogue of the Canonical Books of the New Testament, the Revelation of St. John, the claims of which were long under discussion, is omitted: but it is duly given in the catalogue drawn out by Athanasius, who enumerates all the other Books both of the Old and of the New Testament precisely as they are enumerated by Cyril, like him, moreover, carefully excluding the Apocrypha. Athan. Epist. Fest. xxxix. Oper. vol. ii. p. 44, 45.

* Αὐτάρκεις μὲν γὰρ εἰσιν αἱ ἁγίαι καὶ θεόπνευστοι γραφαὶ, πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν. Athan. Orat. cont. gent. Oper. vol. i. p. 1.

† Μόνον τὰ ἐν ταῖς γραφαῖς μανθανέτω· αὐτάρκη γὰρ καὶ ἱκανὰ τὰ ἐν αὐταῖς κείμενα περὶ τούτου παραδείγματα. Athan. ad Serap. Spir. S. non esse creat. Oper. vol. i. p. 359.

never be persuaded either to hear or to speak *a single syllable beyond* God's WRITTEN WORD *.

These, the Canonical Books of the Old and New Testament, are the fountains of salvation: so that he, who thirsts, may drink from the oracles contained in them. In THESE ALONE is the evangelical school of piety. *Let no one add to them:* and let no one detract from them †.

* Εἰ ποίνυν μαθηταὶ ἐστε τῶν εὐαγγελίων,—στοιχεῖτε τοῖς γεγραμμένοις καὶ γενομένοις. Εἰ δὲ ἕτερα παρὰ τὰ γεγράμμενα λαλεῖν βούλεσθε, τὶ πρὸς ἡμᾶς διαμάχεσθε, τοὺς μήτε ἀκούειν μήτε λέγειν παρὰ τὰ γεγράμμενα πειθομένους; Athan. de Incarn. Christ. Oper. vol. i. p. 484.

† Ταῦτα πηγαὶ τοῦ σωτηρίου, ὅστε τὸν διψῶντα ἐμφορεῖσθαι τῶν ἐν τούτοις λογίων. Ἐν τούτοις μόνοις τὸ τῆς εὐσεβείας διδασκαλεῖον εὐαγγελιζεται. Μηδεὶς τούτοις ἐπιβαλλέτω· μήδε τούτων ἀφαιρείσθω τι. Athan. Epist. Fest. xxxix. Oper. vol. ii. p. 45.

Immediately afterward, speaking precisely like the Church of England, but in no wise like Dr. Wiseman and the Council of Trent, Athanasius informs us, that the Apocryphal books, though appointed to be read for edification, must be carefully *excluded* from the acknowledged Written Word of God, inasmuch as they are not received by the Church as canonical.

Ἀλλ' ἕνεκα γε πλείονος ἀκριβείας προστίθημι, καὶ τοῦτο γράφων ἀναγκαίως· ὡς ὅτι ἐστιν καὶ ἕτερα βίβλια τούτων ἔξωθεν, οὐ κανονιζόμενα μὲν, τετυπώμενα δὲ παρὰ τῶν πατέρων ἀναγινώσκεσθαι τοῖς ἄρτιπροσερχομένοις καὶ βουλομένοις κατηχεῖσθαι τὸν τῆς εὐσηβείας λόγον. Ibid. p. 45.

It is worthy of note, that Athanasius, so far from reckoning the first and second books of Maccabees among the *Canonical Scriptures*, does not condescend to enumerate them even among the *Apocrypha*. Yet, upon a passage in the second of those very books, does Dr. Wiseman actually build the two unscriptural superstitions of Purgatory and Prayers for the

It is the part of mere triflers to propound and to speak *the things which are not written* *.

What the WRITTEN WORD has never revealed, *you will never be able to discover* †.

dead, which he contends, against matter of fact, to be *necessary correlatives:* the history itself, meanwhile, as if in decent scorn of the absurd tridentine decision, *disclaiming* all pretence of inspiration through the medium of a modest apology, that, *if its author has done but slenderly and meanly, he at any rate did the best he could.* See Lect. on the Doctr. lect. xi. vol. ii. p. 54, 65. 2 Macc. xv. 38, 39.

In favour of Prayers for the dead, Dr. Wiseman, like (I am sorry to say) some divines of our own Church, builds much upon their introduction into all the old Eucharistic Liturgies: but he forgets to notice, that they clearly had NOT been so introduced when Justin Martyr wrote his first Apology about A.D. 150. For that Father professes to give a minute account of the liturgical celebration of Baptism and the Eucharist: and, while he largely describes the *then* used Eucharistic Liturgy, he is ominously silent as to any Prayers for the dead; though the statement of such a practice, had it *then* existed, could not at all have specially injured the Christians in the eyes of the Pagans, rather indeed the contrary. This *entire omission* is the more remarkable, because he prefaces his account with a specific declaration of its *cautious accuracy.*

Ὃν τρόπον σὲ καὶ ἀνεθήκαμεν ἑαυτοὺς τῷ Θεῷ, καινοποιηθέντες διὰ τοῦ χριστοῦ, ἐξηγησόμεθα· ὅπως μὴ, τοῦτο παραλίποντες, δόξωμεν πονηρεύειν τι ἐν τῇ ἐξηγήσει. Justin. Apol. i. Oper. p. 73.

Is it the Reformed or the Romanist, who defers the most reverentially to the hermeneutic authority of the real Catholic Church?

* Παιζόντων γὰρ ἴδιον ἐρωτᾷν τὰ μὴ γεγράμμενα καὶ λέγειν. Athan. Epist. ad. Serap. Oper. vol. ii. p. 29.

† Ὃ γὰρ οὐκ εἶπεν ἡ γραφὴ, οὐχ εὑρήσεις. Athan. de S. Trin. dial. ii. Oper. vol. ii. p. 172. Orthodoxus loquitur.

(9.) Jerome.

As we deny not the things, which are WRITTEN; so *the things, which are not written, we reject.* We believe, that God was born of a Virgin; because we read it: but, that Mary was married after her parturition, we believe not; *because we read it not* *.

Learn, then, in the DIVINE SCRIPTURES, *through which alone you can understand the full will of God,* that some things are prohibited and that other things are commanded, that some things are granted and that other things are persuaded †.

(10.) Basil.

It is a manifest apostasy from the Faith, and a clear proof of arrogance, either to disregard any matter of the things which are written, or *to introduce argumentatively any matter of the things which are not written* ‡.

* Ut hæc, quæ scripta sunt, non negamus: ita ea, quæ non sunt scripta, renuimus. Natum Deum esse de virgine, credimus; quia legimus: Mariam nupsisse post partum, non credimus; quia non legimus. Hieron. adv. Helvid. c. ix. Oper. vol. ii. p. 116.

† Scito itaque, in Scripturis divinis, per quas solas potes plênam Dei intelligere voluntatem, prohiberi quædam, præcipi quædam, concedi aliqua, nonnulla suaderi. Hieron. ad Demetriad. de virgin. Oper. vol. ix. p. 4.

‡ *Φανερὰ ἔκπτωσις πίστεως, καὶ ὑπερηφανίας κατηγόρια, ἢ ἀθετεῖν τὶ τῶν γεγραμμένων, ἢ ἐπεισάγειν τῶν μὴ γεγραμμένων.* Basil. de Ver. Fid. Oper. vol. ii. p. 386.

The things, which are WRITTEN, believe: *the things, which are not written, seek not after* *.

(11.) Augustine.

Demonstrate, from any one of the CANONICAL APOSTLES AND PROPHETS, the truth of what Cyprian has written to Jubaianus: and I should then have no room for contradiction. But now, *since what you produce is not canonical; through the liberty to which the Lord has called us, I receive not the decision even of a man, whose praise I cannot attain unto, with whose writings I presume not to compare my own writings, whose genius I love, with whose eloquence I am delighted, whose charity, I admire, whose martyrdom I venerate* †.

Why adduce you the authority of Cyprian for your schism, and yet reject his example for the peace of the Church? Who knows not, that the HOLY CANONICAL SCRIPTURE, whether of the Old or of the New Testament, *is comprehended within its own certain limits?* Who knows not, that, *to*

* Τοῖς γεγραμμένοις πίστευε· τὰ δὲ μὴ γεγράμμενα μὴ ζήτει. Basil. Homil. de Trin. xxix.

† Ac per hoc, si ea, quæ commemorasti, ab illo ad Jubaianum scripta, de aliquo Apostolorum vel Prophetarum canonico recitares: quod omnino contradicerem, non haberem. Nunc vero, quoniam canonicum non est quod recitas, ea libertate ad quam nos vocavit Dominus, ejus viri, cujus laudem consequi non valeo, cujus multis literis mea scripta non comparo, cujus ingenium diligo, cujus ore delector, cujus charitatem miror, cujus martyrium veneror, hoc quod aliter sapuit non accipio. August. cont. Crescen. grammat. lib. ii. c. 32. Oper. vol. vii. p. 160.

all later episcopal letters, it is so preferred, as to exclude any permission of rising doubt or dispute, whether whatsoever is written in it be true or right? But, as for the letters of Bishops which either are written or were written after the confirmation of the CANON; if peradventure there be found in them any deviation from the truth, we may freely correct them, either by the weightier discourse of more skilful theologians, or by the better instructed prudence of other Bishops, or by the collective intervention of Councils. So again: national or provincial Councils ought, indisputably, to yield to the authority of plenary Councils, which are collected out of the whole Christian World: and *plenary Councils themselves may often be amended by later Councils;* when, through better experience, that which was shut is opened, and that which lay hid is known *.

* Cur auctoritatem Cypriani pro vestro schismate assumitis, et ejus exemplum pro Ecclesiæ pace respuitis? Quis autem nesciat, sanctam Scripturam Canonicam, tam Veteris quam Novi Testamenti, certis suis terminis contineri, eamque omnibus posterioribus episcoporum literis ita præponi, ut de illa omnino dubitari et disceptari non possit, utrum verum vel utrum rectum sit, quicquid in ea scriptum esse constiterit: episcoporum autem literas, quæ post confirmatum canonem vel scriptæ sunt vel scribuntur, et per sermonem forte sapientiorem cujuslibet in ea re peritioris, et per aliorum episcoporum graviorem auctoritatem doctioremque prudentiam, et per Concilia, licere reprehendi, si quid in eis forte a veritate deviatum est: et ipsa Concilia, quæ per singulas regiones vel provincias fiunt, plenariorum Concili-

Therefore, whether concerning Christ, or concerning his Church, or concerning any other matter which appertains to our faith and our living: —if an angel from heaven shall announce to you *any thing beyond what you have received* in the SCRIPTURES OF THE LAW AND THE GOSPEL; let him be anathema *.

3. Nothing, I suppose, can be more explicit, than these accumulated testimonies to the judgment, not indeed of the *Modern Roman* Church, but certainly of the *Ancient Catholic* Church: and I may note, that, as Cyril is specially valuable as a witness, because he speaks, not merely in his private character, but in his public and accredited character of an official Catechist; so Augustine condenses the whole evidence in the regular form of a canon, appending to it the denunciation of an anathema against those who should impugn the decision of the Universal Church in regard to the

orum auctoritati, quæ fiunt ex universo orbe christiano, sine ullis ambagibus cedere: ipsaque plenaria sæpe priora posterioribus emendari; eum, aliquo experimento rerum, aperitur quod clausum erat, et cognoscitur quod latebat? August. de Baptism. cont. Donat. lib. ii. c. 3. Oper. vol. vii. p. 37.

* Proinde, sive de Christo, sive de ejus Ecclesia, sive de quacunque alia re quæ pertinet ad fidem vitamque nostram,— si angelus de cœlo vobis annunciaverit præterquam quod in Scripturis Legalibus et Evangelicis accepistis: anathema sit. August. cont. liter. Petilian. Donat. lib. iii. c. 6. Oper. vol. vii. p. 115.

Scriptures of the Law and the Gospel being the *Sole Rule of faith* *.

* In citing these various *testimonies* of the Ancient Fathers to the Primeval Catholic Principle; that, *Ever since the doctrines preached by the Apostles were under their eye committed to durable and unchangeable writing, the Scriptures are the Sole Rule of Faith*: I mean not to assert, that, in *practice*, they are universally consistent with themselves. Unhappily, this is not the case: and, when we reach the woefully declining fourth and fifth centuries, their inconsistency of Principle and Practice shews itself but too incontrovertibly.

Cyril, for instance, after attesting so clearly and so admirably to his Catechumens, that, *Respecting the divine and holy mysteries of the Faith, not even a tittle ought to be delivered without the authority of the* HOLY SCRIPTURES; and after charging them to *repose not the slightest confidence in the bare assertions of him their Catechist unless they should receive from the* HOLY SCRIPTURES *full demonstration of the matters propounded:* this very Cyril inculcates, upon these very Catechumens, in one of his Post-baptismal Lectures, the duty of praying for the dead, and the notion that the souls of the departed derive the greatest benefit from the Prayer of what he calls the *holy and most tremendous sacrifice which lies before them on the altar.* Ἡ δέησις τῆς ἁγίας καὶ φρικωδεστάτης προκειμένης θυσίας.

What increases the strange inconsistency of this conduct, is his own statement and confession: that these notions and practices, for which there exists not a shadow of authority in HOLY SCRIPTURE, were, in *his* time, that is to say, about the middle of the fourth century, actually objected to by *many*, who, evidently working upon the rule laid down by Cyril himself, could discover nothing of them in the admitted *Sole Written Rule of Faith.*

I well know, says he, *that* MANY *ask: What is a soul pro-*

How Dr. Wiseman and his grand oracle the Council of Trent, which has determined the Apo-

fited by its being mentioned in prayer, whether it quitted this world in a state of sin or not in a state of sin? Cyril. Catech. Mystag. v. p. 241.

Yet, so far from *praising* these persons for having adopted the precise doctrinal test which he had *himself* recommended to his Catechumens, he absolutely *censures* them because they could *discover* no benefit where SCRIPTURE had *revealed* no benefit: while, at the same time, being consciously unable to meet them on the solid ground of SCRIPTURE (for Cyril, as we have seen, formally rejected the Apocrypha), he flies off to a mere idle illustration, which, on his own principle of referring every doctrine to the WRITTEN WORD, is quite wide of the mark.

How extensively the old ground was still maintained, is plain from Cyril's acknowledgment, that MANY, even within his own cognizance (Οἶδα γὰρ ΠΟΛΛΟΥΣ), strongly objected to such utterly unscriptural fancies as productive of no assured benefit.

The same lamentable inconsistency characterises Augustine.

He gravely tells us: that, *Beyond all doubt, the dead are assisted, by the prayers of Holy Church, and by the salutary sacrifice, and by the alms which are given for the repose of their souls; so that the Lord may deal with them more mercifully than their sins deserve.* August. serm. xxxii. Oper. vol. x. p. 138. See my Diffic. of Roman. book. ii. chap. v. § III. 4. p. 462—468. 2d. edit.

But he never seems to consider, how the advocacy of these gross unscripturalities can be reconciled with his own canon, which expressly rules: that, *Whether concerning Christ, or concerning his Church, or concerning* ANY OTHER MATTER WHICH APPERTAINS TO OUR FAITH AND OUR LIVING, *if any angel from heaven shall announce to you any thing* BEYOND *what you have received in the* SCRIPTURES OF THE LAW AND THE GOSPEL; *let him be anathema.*

crypha to be Canonical Scripture and Oral Tradition to be equal in authority to the Written Word of God, are to escape this ancient anathema against those who do the precise thing which *they* do and advocate; I know not: we, at least, the Catholics of the Reformed Churches, who maintain the old faith and eschew vain novelties, are quite safe from its blasting influence. For, while the modern provincial Roman Church, which Dr. Wiseman would fain transform into the *exclusive* Church Catholic, directly, through her innovating organ the Council of Trent, refuses submission to the recorded teaching of the *real* Catholic Church: we on the contrary, bow to her decision, and evince our honest adoption of what the Lecturer calls the *Catholic Principle of Church Authority*, by maintaining with her, that SCRIPTURE, *as separated both from the Apocrypha and from Oral Tradition, is the Sole Rule of Faith* *.

* I may here notice a plausible argument, which Dr. Wiseman has evidently borrowed from the *Jesuit's Challenge*, though without informing his audience that it was long since demolished by Archbishop Usher. See Usher's Answer to a Jesuit's Challenge. p. 1, 3.

It is insisted, reasons Dr. Wiseman, that the Roman Church (or, as he is pleased to call this provincial Communion, the Catholic Church) is *now* apostate, while yet it is owned that that Church was *originally* pure and sound both in doctrine and in practice. Such being the admitted case, there must have been *some precise point of time*, when its alleged change of character occurred: so that, *before* that point, it was pure; but,

VIII. Prosecuting his subject, Dr. Wiseman

after that point, it became apostate. Now no such point can be fixed upon by our opponents: and their complete failure is fully shewn by the circumstance, that, of those who attempt to fix it, some would place it very early, while others would bring it down even as late as the Council of Trent. Clearly, therefore, the charge of apostasy is null and void, the pretended apostasy being a mere indefinite non-entity. See Lect. on the Doctr. lect. ix. vol. i. p. 314—316.

I. To this effect runs the argument of Dr. Wiseman: and, exactly on the same principle, we may invincibly demonstrate, that, in the rainbow, there is no such colour as orange.

For, on the supposed assertion of the *existence* of that colour in the rainbow, we must at the same time allow, that, in the immediately contiguous part of the rainbow occupied by another colour, orange *exists not*. If, then, we rashly assert its *existence* in the rainbow, we must definitely point out the precise place in the rainbow where its existence *commences:* so that, on one side of this mathematical line of demarcation, it *exists not;* but, immediately on the other side, it *begins to exist*. Now this we cannot do. Therefore, clearly, there is in the rainbow no such colour as orange.

1. Notwithstanding his grave chronological trifling, Dr. Wiseman must surely have heard of the old latin adage: *Nemo repente fuit turpissimus.*

Thus, to apply the adage, he will not, I presume, venture to deny, that Nero, before his death, had become a complete monster. Yet it is recorded of that prince: that he originally conducted himself well; that he displayed great domestic piety; and that, in his public capacity, he evinced a most amiable aversion from even *necessary* legal severity.

Cum, de supplicio cujusdam capite damnati ut ex more subscriberet, admoneretur: Quam vellem, inquit, nescire literas. Sueton. in vit. Neron. p. 214, 215.

has written copiously for the purpose of shewing

This being the state of the case, since we cannot, with perfect chronological exactness, determine the precise year and month and day and hour when Nero's depravation *commenced*, we are bound, according to the tenor of Dr. Wiseman's reasoning as already tried by Usher's Jesuit some two centuries ago, to deny that he ever *became* depraved, and to declare that the whole story of his depravity was a *mere figment* invented out of pure spite by his interested enemies.

Yet, if thus we acted, the learned Lecturer himself would be the first, in the phraseology of the Greek Historian, to bless our simplicity.

2. Now, as we of the Reformed Churches, *think* at least we learn from credible History, precisely analogous was the unhappy downward progress of the once glorious and once holy Church of Rome.

She did not, as the poet speaks, *spring at one brave bound*, from the Creed and Practice of the Apostolic Catholic Church to the Creed and Practice inculcated at Trent and imposed by Pope Pius as a meet addition to the sound and venerable Nicene Creed: nor, I suppose, did her severest judge ever imagine her to have done *this*. Her lamentable fall was gradual: and her change, from *positive good* to *absolute evil*, resembled the melting of one prismatic colour into another. At first, there was little to cause immediate alarm; though we have it upon record, that the alarm *was* actually taken, by the clear-sighted Vigilantius and the alpine predecessors of the admirable Vallenses, as early as the beginning of the fifth century (See my Inquiry into the Hist. and Theol. of the Vallens. and Albigens. book iii. chap. i. § I. 2. chap. 2.): but, if we compare one age with another, particularly if we take our stand upon that consummation of progressive iniquity, the Council of Trent, when every preceding corruption was ratified, and when yet additional corruptions were imperiously determined to be part and parcel of

the difficulty of establishing the Protestant Rule

Christianity; the change from the standard of the early Catholic Church is such that it may be felt.

3. This is *our* idea of what we deem the awfully predicted apostasy, not of the *Entire* Catholic Church (within a small and better portion of which, sound doctrine and practice, agreeably to Christ's promise, were to be faithfully preserved), but of the *Roman* Church and her daughters: of the *pretended* mother and mistress of all Churches, of the *simulated* Catholic Church which the voice of prophecy most accurately characterises, as having her seat upon the familiar seven hills, as thence presiding over peoples and multitudes and nations and tongues, as even drunken with the blood of the saints and martyrs of Jesus, and, unreclaimed and irreclaimable, as finally devoted to utter destruction and dragging along with her to the same tremendous excision all those who have blindly become her allies and abetters and favourers and associates: *this*, I say, is *our* idea of the apostasy of the Roman Church; and I do not distinctly perceive, how it is in any wise stultified by Dr. Wiseman's argument.

II. Dr. Wiseman complains heavily of that *stern declaration* of the Anglican Church, which unequivocally charges the sin of Idolatry upon the members of what she deems the great predicted Apostasy (Lect. on the Doctr. lect. xiii. vol. ii. p. 114, 115,): and, naturally enough, devotes a whole lecture to rebut the accusation. I grieve to say, that his laboured effort, marked as it is by his characteristic dexterity, is a complete failure: nay, indeed, if possible, it leaves the matter worse than it found it.

1. He sets out with defining Idolatry to be: *The giving to man, or to any thing created, that homage, that adoration, and that worship, which God hath reserved unto himself.* And, upon this, he remarks: that *To substantiate such a charge against us, it must be proved, that such honour and worship is alienated by*

of Faith, which, as we have seen, is no other than

us from God, and given to a creature. Lect. on the Doctr. lect. xiii. vol. ii. p. 93.

Now, according to *this* definition, there never, at *any* time, could have been such a thing as Idolatry. It *is*, and *always has been*, a sin without existence: and, consequently, all the denunciations of Scripture against it, are reduced to an unmeaning and superfluous *brutum fulmen*.

Exactly like the saints of Romanism (I am stating a simple matter of *fact*), the deities of Paganism, as it is well known, were dead men. These had once lived upon earth: these, after their death, were thought to have been translated to the heavenly bodies; which they occupied as their vehicles or sideral shrines, communicating to them a portion of their own sanctity: and, thence looking down on the affairs of mortals, or occasionally visiting them in human form, these received, from their votaries certain secondary and local honours; while yet the notion of one great Supreme Numen, though too often tainted with Materialism as the erring Gentiles sank lower and lower in the scale of religious knowledge, and though fearfully obscured and depraved among the unphilosophical and grossly debased vulgar, was never, I believe, in any country, *totally* obliterated.

Nor can it be said: that, unlike the saints of Roman Theology, the pagan deities had been *bad* men. On the contrary, as I have shewn, upon direct evidence, in my *Origin of Pagan Idolatry*, they were, with curious uniformity, in every region of the globe, indisputably the members of the two great Patriarchal Families, with which the two successive worlds, antediluvian and postdiluvian, commenced.

Under such circumstances, the worship of the dead Hero-gods or Baalim was, in *principle*, exactly the same, as the worship, so called by Dr. Wiseman himself (Ibid. vol. ii. p. 93.), of the saints: and, as all Antiquity testifies, the divinities of

the Primitive Catholic Rule of faith, upon what

the Pantheon were no more adored with *latria* or *supreme worship*, than the saints are by the Romanists.

Hence, if, according to Dr. Wiseman's definition, the worship of the latter be *not* Idolatry; then *neither* was the worship of the former: but, conversely, if Scripture *sternly declares* the worship of the former to *be* Idolatry; then I see not, how the worship of the latter can escape the scripturally *stern declaration* of the English Church.

Dr. Wiseman, in short, rests the whole question upon the fact that *Romanists do not worship the saints with that supreme worship which they pay to God;* a charge which I suppose, nobody ever brought against them: and, upon the strength of that fact, he would rebut the accusation of Idolatry.

Let the defence avail, as far as it may avail; which, I fear, is not *very* far: still, on Dr, Wiseman's own principle of *the legality of the subordinate worship of dead men and their relics and their images* (the propriety and innocence of which last is very ingeniously discussed in the latter part of the lecture,) it cannot exculpate the Romanists without *also* exculpating the Pagans.

But, roughly slighting Dr. Wiseman's delicate management and theological prudery, the whole matter of latin worship has been broadly set forth by James Naclantus, Bishop of Clugium, in the first chapter of his never condemned *Exposition of St. Paul's Epistle to the Romans*, as cited without any charge of false quotation in the third part of our English Homily against Peril of Idolatry.

We must not only confess, that the faithful in the Church adore BEFORE *an image (as some over squeamish persons perhaps talk), but likewise that they adore without any scruple the very image* ITSELF: *insomuch that they venerate it with the same worship as also its prototype. Wherefore, if the prototype be adored with the supreme worship of latria; then, with the same supreme worship of latria, must the image also be adored:*

he deems protestant principles: and, while he pro-

or, if the prototype be adored with the subordinate worship of dulia or hyperdulia; then, with a worship of the same description and amount, must the image likewise be adored.

Here we have plain speaking. If Naclantus were never condemned as an idolatrous heretic: *then* is the Roman Church a partaker of his enormous wickedness; *then* are all Dr. Wiseman's piteous laments over the *stern declaration* of the Anglican Church, that *they who take it up will have to answer for misrepresentation and calumny of the deepest dye*, nothing more respectable than leather and prunella. See lect. xiii. vol. ii. p. 93, 115.

2. The definition, however, being laid down, Dr. Wiseman's argument runs: that *The addresses of the Romanists to the departed saints, being merely supplications that those saints would offer up intercessory prayers to God on their behalf, are no more idolatrous, than any similar request preferred here upon earth to living saints.* Lect. xiii. p. 97.

(1.) Now, without my stopping to discuss the validity of such a position, it is, from the very necessity of the construction of this argument, quite obvious; that *An admission is made of the idolatrous character of* ALL *addresses to departed saints, which go* BEYOND *the point specified in the argument:* for the defence professedly rests upon the alleged SOLENESS of *beseeching departed saints to* INTERCEDE *with God on our behalf;* a mode of prayer, which, in Dr. Wiseman's judgment, *instead of taking any thing from God, adds immensely to his glory.* Lect. xiii. p. 95.

How, then, *really* stands the case, so far as concerns the argumentatively alleged SOLENESS?

Why, verily, we have petition upon petition, in which departed saints and more especially the Virgin Mary are supplicated not *solely* to offer up prayers to God on behalf of the petitioners, but to grant them, what God *only* can communicate, health and

fesses to think that a poor uninstructed man is

strength and holiness and protection. See my Diffic. of Roman. book i. chap. 6. § II. 2. note. p. 209—212. 2d edit. Nay, the very Psalter itself, by the substitution of the Virgin for Jehovah throughout its entire contents, has been impiously transmuted into a piece of silly blasphemy: nor do I speak this from hearsay; my own eyes have beheld the monstrous corruption.

(2.) True, replies Dr. Wiseman: but, then, in the fourth century, Basil and Athanasius and Ephrem and the two Gregories of Nyssa, and Nazianzum all did the very same.

Take up, for instance, the prayer of Ephrem to the Virgin.

We fly to thy patronage, holy mother of God: protect and guard us under the wings of thy mercy and kindness,—in thee, patroness, and mediatrix with God who was born from thee, the human race, O mother of God, placeth its joy: and ever is dependent upon thy patronage: and, in thee alone, hath refuge and defence, who hast full confidence in him. Behold, I also draw nigh to thee, with a fervent soul, not having courage to approach thy Son, but imploring, that, through thy intercession, I may obtain salvation. Despise not, then, thy servant, who placeth all his hopes in thee, after God. Reject him not, placed in grievous danger, and oppressed with many griefs. But thou who art compassionate and the mother of a merciful God, have mercy upon thy servant: free me from fatal concupiscence.

Now *we* do nothing more than those worthies of the fourth century did. Consequently, if *we* are idolaters, *they* were idolaters also. Lect. xiii. p. 108—112.

Certainly Dr. Wiseman's logic is of a most original description.

Various persons in the fourth century, inasmuch as they are confessed to be valuable continuators of the chain of witnesses to the true aboriginal sense of Doctrinal Scripture, could not themselves have been Antiscriptural Idolaters. THEREFORE, *neither are we.*

quite unable to work out a solid personal convic-

Is not Dr. Wiseman aware, that these very cases are regularly adduced by the Reformed for the purpose of shewing the comparatively early apostasy of a large part of the Church into rank idolatry? Nay, these very cases, or cases of the same description, have been quite recently adduced by myself for the purpose of exposing the degraded character of the fourth and fifth centuries, which, in apparent preference to earlier and purer ages of the Church, the worthy, but misguided, Divines of the Tractarian School would fain erect into a sort of augustan age of Theology. Prim. Doctr. of Justification. Append. numb. x. § II. 1. (1.) p. 468—470. 2d edit.

The real question is: not *By whom such prayers were used; but Whether such prayers be not palpably idolatrous.*

If they *be* palpably idolatrous: *then*, no matter whether they were used in the fourth or in the nineteenth century, their character, *whensoever* they were used, is unalterably the same.

(3.) But Dr. Wiseman, not content with the fourth century which is freely given to him, claims also the first, the second, and the third. Lect. xiii. p. 114.

No *evidence*, however, is brought, that any prayers of the same nature as that of Ephrem were preferred to departed saints during the three first centuries: and, from the similar *total* silence of Mr. Berington and Mr. Kirk even when professing to establish the peculiarities of their Church by the attestation of the three first no less than of the fourth and fifth centuries, I conclude, that Dr. Wiseman, experiencing the truth of the adage *Ex nihilo nihil fit*, found it useless to angle for non-entities. The only prayer to deceased saints, indeed, which he even *attempts* to adduce, is one of the somewhat whimsical Origen about the middle of the third century: and this is nothing to the *present* purpose, for Origen, as he probably enough was its original introducer, advances not beyond the *Ora pro nobis*.

tion relative to what is called the Canon of Scrip-

With respect to the inscriptions of the *same* tendency, and *no more*, in the catacombs, Dr. Wiseman refrains from giving us any date. The question is, whether they are *older* than the persecution of Diocletian at the beginning of the fourth century. If not, they are nothing to the purpose. Lect. xiii. p. 104, 105. Dr. Wiseman loosely says, indeed, *During the very first centuries of Christianity:* but this pluralising form must be understood, I conclude, *cum grano salis.*

As for Irenèus and Cyprian, *they*, even by his own shewing, offer up *no* prayers of *any* sort to the departed saints. Lect. xiii. p. 106, 107. They merely express a belief, restricted by Irenèus to the Virgin, that *the souls of the blessed pray intercessively to God on behalf of the Church here below:* and this belief, in itself quite harmless and not devoid of probability, is totally distinct from and wholly unconnected with what Dr. Wiseman seems very oddly to identify it; namely, OUR BESEECHING *the departed saints thus to pray for us.* This paralogism the Learned Lecturer spreads over four closely printed pages. Lect. xiii. p. 100—103.

(4.) Meanwhile, what becomes of the professed basis of Dr. Wiseman's exculpatory argument: *We* SOLELY *implore the departed saints to supplicate God on our behalf?*

Here, verily, we encounter the most curious part of the whole matter.

Dr. Wiseman, evidently conscious of the *necessary* bearing of such an argument, and evidently conscious, moreover, that, if such a prayer as that of Ephrem were put up *in the natural and obvious sense of the words*, it would be *idolatrous:* has boldly determined, lest by some mischievous opponent the *natural* sense should be insisted upon, to take the suspicious phraseology in hand, and to shew that the *natural* sense is not the *true* sense.

They (the Fathers, to wit, of the fourth century) *make use*

ture, he contrasts his case with that of one in the

of expressions, APPARENTLY *exacting, from the saints themselves, that assistance which was to come from God. They do not simply say,* Pray for us, Intercede for us; *but* Deliver us, Grant us: *not that they believed the saints could do so of themselves; but because, in common parlance, it is usual to ask directly from an intercessor, the favour which we believe his influence can obtain. I insist on this point, because it is charged against* (Roman) *Catholics, that they ask of the blessed Virgin deliverance; saying, in the introduction to the Litany,* Deliver us from all danger; *that they beg of the saints to help them: although this is nothing more than the same form of speech as the Fathers use.* Lect. xiii. p. 106.

Where Dr. Wiseman learned the remarkable fact, that, *in common parlance, it is usual to ask, directly from an intercessor, the favour which we believe his influence can obtain,* does not distinctly appear. It means, I suppose, that, if any clerical gentleman wished to procure one of the Livings which happen to be in my patronage, and deemed the talented Lecturer likely to obtain it for him in the way of *intercession,* he would, as is *usual in common parlance,* ask Dr. Wiseman, not to GET him, but to GIVE him, the requisite presentation. However, let *common parlance* be what it may, the charge of idolatry must, it seems, be at all events set aside. When a Romanist, or, as Dr. Wiseman calls him, a Catholic, professes, after the laudable example of Ephrem, that he has refuge and defence in the Virgin Mary *alone,* and thence, with strict consistency (to all appearance at least), beseeches *her* to free him from fatal concupiscence: the true meaning of the prayer, though perhaps somewhat obscurely expressed, is; that he beseeches *God,* not *the Virgin,* to free him from concupiscence: and that his refuge and defence is, not in *the Virgin alone,* but in *God alone.*

In my *Difficulties of Romanism,* as hinted above, I have given various romish prayers, addressed to the Virgin, to St.

corresponding class of society who has had the

George, to St. Christopher, to St. William, to the eleven thousand virgins, and to the angelical youth Aloysius, in which they are severally petitioned, not only to *intercede for their supplicants* (the common, though very insufficient subterfuge of the Romish Scheme), but also to *help the miserable*, to *confer mildness and chastity*, to *give light to the blind*, to *grant purity of life and honesty of morals and hatred of sin and love of goodness*, and finally to *communicate aid and comfort and support at the hour of death*. Diff. of Roman. book i. chap. 6. § II. 2. note. p. 209—212. 2d edit.

If understood and interpreted in the letter, a plain man, I suppose, even though (as Dr. Wiseman speaks) he might be accused of *repeating, with heartless earnestness and perseverance, the stern declaration of the Anglican Church*, would be apt to deem the whole of this nothing better than so much rank idolatry. But, by a single touch of the magician's wand, an instantaneous change comes over the entire scene.

We do not, expounds the learned hierophant, *simply say*, Pray for us, Intercede for us; *but* Deliver us, Grant us: *not that we believe the saints can do so of themselves; but because in common parlance, it is usual to ask, directly from an intercessor the favour which we believe his influence can obtain.*

A more splendid specimen of the *Quidlibet ex quolibet* I have never happened to encounter, unless peradventure it be rivalled by socinian expositions of Scripture. Yet it is not without its value. Dr. Wiseman, by the very gloss which he would recommend to our acceptance, virtually acknowledges, that prayers of this stamp, *if understood according to the plain conventional force of language*, are indisputably idolatrous. The theological Lycophron requires a theological Tzetzes: the unpromising materials need all the science of the culinary artist. Before they can be served up cleanly, they demand every exertion of professional skill in washing and trussing and seasoning

benefit of instantaneously reaching the point of

and cooking and garnishing. The more painfully ingenious is Dr. Wiseman's exculpation, the more evidently are the prayers, *in their obvious acceptation*, confessed and felt to be idolatrous.

III. Dr. Wiseman, I observe, speaks of Mr. Husenbeth's *triumphant exposure* of me. Lect. xiii. note. p. 125.

1. This is very odd, particularly as coming from a person of such undoubted shrewdness as Dr. Wiseman: for the *triumphant exposure*, save and except its unseemly blunders and its verbosely indecent scurrility which serves only to shew its author's loss of temper, contains nothing beyond a pertinacious refusal to meet and grapple with my argument.

The argument itself, of a specially simple construction, was this.

Romish Peculiarities possess, indeed, a variously RELATIVE *antiquity: but their* POSITIVE *or* APOSTOLIC *antiquity is not only incapable of evidential proof, but capable of direct evidential confutation. Whence, agreeably to the canon of Tertullian, it follows: that, since they existed not from the beginning, they must needs be mere unauthoritative human adulterations.*

Such was the very plain and intelligible argument.

Now Mr. Husenbeth, in a huge book of 738 pages, flying to *every* matter except the *true* matter, has steadily refused to accept my courteous invitation to meet it: and, in this very Performance, which he classically denominates *Faberism Exposed* and which Dr. Wiseman *professes* at least to deem *triumphant*, he actually owns his INABILITY to trace, *in the singular manner, which, with most perverse ingenuity, Mr. Faber has marked out* (p. 712.), the Peculiarities of his Church, up to the Apostles. He calls me, no doubt, for my pains, *sicut suus est mos*, ten thousand fools and knaves: but still, *in his own precise words*, THERE stands his acknowledgment.

2. Dr. Wiseman's remark is judiciously inserted in a note to a *Concio ad populum*: the *populus*, thus instructed, being no

assured confidence by an implicit submission to the teaching of the Church *.

1. I certainly mean no disrespect to such a man as Dr. Wiseman: but, even to say nothing of this *modern* roman instruction falsely teaching the poor to receive the Apocrypha as part of the Canon, I have rarely encountered a more complete piece of solemn trifling, associated with the somewhat stale sophism which pervades all the controversial writings of his School, than the discussion to which I refer.

Were either a rich man or a poor man, who from want of opportunity or of inclination had never systematically studied the science of Theology, and who had had doubts industriously injected into his mind relative to the selection and establishment of the Canon, to apply to *me*: my process, instead of being elaborate, would be perfectly simple. I should at once refer him to the testimony of the Catholic Church.

You have heard, I should say, difficulties start-

other than the learned Lecturer's Congregation at the Roman Catholic Chapel in Moorfields. He was not careful to inform them, that I published a very brief, though more than sufficient, answer to Mr. Husenbeth's tremendously ponderous volume, under the title of *An Account of Mr. Husenbeth's Professed Refutation of the Argument of the Difficulties of Romanism, on the entirely new principle of a Refusal to meet it.* p. 50. Crofts. Chancery Lane. London.

* Lect. on the Doctr. and Pract. lect. ii.

ed, as to why such and such Documents were admitted into the Canon of the New Testament: while, on the other hand, such and such Documents, with apparently equal claims, were refused admission. Our friend Dr. Wiseman, for instance, asks you: why the two Gospels of Mark and Luke, neither of which was written by an Apostle, have been admitted; when, at the same time, the Epistle of Barnabas, himself an Apostle, and the Shepherd of Hermas, who stood in the same relation to the Apostles as Mark and Luke, have been rejected? My answer to all this is very simple. Without discussing the identity of *Barnabas to whom the Epistle is ascribed* and of *Barnabas the veritable Apostle* which may serve only to lead us from the point, I tell you at once, that the witnessing authority of the Catholic Church, independently of nicer points of investigation, is quite sufficient to settle the present question for every purpose beneficial to yourself. Various Documents were written and circulated at an early period. These were most jealously scrutinised and examined by the early Church Catholic, in regard both to their genuineness and to their claim of a divine inspiration. The final result was: that the precise Documents were admitted into the Canon of the New Testament, which we still receive as jointly constituting God's Written Word of the Gospel. Now the selection was made by thoroughly honest men, in

most instances under the guidance (we may well suppose) of St. John himself who lived to the beginning of the second century: so that we may perfectly depend upon its justice and propriety. And this we shall the more distinctly perceive, if we consider what would be the consequence of any attempt made in the present day to introduce a *new* Document into the Bible. Suppose *you*, for instance, were to try if you could persuade the Church to introduce into the present Canon the Epistle of Barnabas and the Shepherd of Hermas, mentioned, in the way of puzzling you, by Dr. Wiseman: do you think you could succeed? Nothing of the sort. The immediate answer, of which you could easily perceive the reasonableness, would be this. *Had these two Works any just claim to be admitted into the Canon, we may be sure that the early Church Catholic, which had ample means of ascertaining the truth, would not have rejected them. Consequently, if no evidence in their favour could* THEN *be produced, we may be quite certain that none can be produced* NOW. Thus, on this perfectly intelligible principle, you, though a plain man and no theological scholar, may safely receive the present Canon of the New Testament on the authority of the early Church Catholic.

2. Dr. Wiseman, I suppose, would reply: All this may be very well; but still, at the last, you are obliged to resort to *us*. Without the aid af-

forded by the testimony of the *Catholic Church*, you find it impossible to make out a case.

In return, I would ask Dr. Wiseman: When did we ever refuse the testimonial aid of the *Catholic Church*?

Our Writers on that sixth Article of the English Church which defines and enforces the Canon of Scripture, such, for instance, as Beveridge and Burnet, duly resort to this precise line of evidence.

(1.) *Because*, says Beveridge, *the judgment of the Primitive Church may be of the greatest weight in this case, I shall, in the next place, endeavour to discover, that our Church doth here, as in all other things, tread exactly in the steps of the Ancient Fathers* *.

(2.) *The Canon of the New Testament, as we now have it*, says Burnet, *is fully proved from the quotations out of the Books of the New Testament, by the Writers of the first and second centuries.— Next to these authorities, we appeal to the catalogues of the Books of the New Testament, that are given us in the third and fourth centuries, by Origen, by Athanasius, by the Councils of Laodicea and Carthage: and, after these, we have a constant succession of testimonies, that do deliver these as the Canon universally received* †.

3. But you have no right, Dr. Wiseman will reply, to call in the aid of that *Catholic Church*

* Beveridge on Art. vi. p. 129.

† Burnet on Art. vi. p. 98, 99.

from which you have separated yourselves. You are unwarrantly trespassing upon *our* manor: and *that*, in the way of consistent argument from your own protestant principles, we will not permit.

(1.) Here comes in the threadbare sophism, which regularly, as a staple article of trade, pervades the writings of the latin controversialists.

They EXCLUSIVELY identify the mere provincial *Church of Rome* with the *Church Catholic:* and, because the equally independent *Reformed Churches*, like the *Churches of Greece and Syria and Armenia*, see no reason why they should especially defer to the all-grasping *Church of Rome*, they are to be charged, forsooth, with inconsistency, if they bow to the evidential authority of the *true* Catholic Church from the beginning.

What right has the *single* Church of Rome, *one* only out of *many*, to claim, as *her own* peculium, the Primitive Church Catholic? Well may we take up our parable, and say: *We have ten parts in the Catholic Church, and we have also more right in it than ye; why, then, do ye thus despise us?*

(2.) The Roman Church, speaking through the Council of Trent, has faithfully handed down the Canon of the New Testament, as both she and we Catholics of the Reformed Churches alike received it from antiquity: but the value of her *personal* evidence is impaired, by the circumstance of her having dared to impugn the *Catholic Principle of Church Authority* and to refuse submis-

sion to the *Teaching of the Catholic Church* in pronouncing the Apocrypha to be a canonical portion of the Old Testament.

This, however, little concerns *us*. For *our* reception of the Canon of the New Testament, we look to the testimonial authority, not of the *Roman Church*, which from its tampering in the matter of the Apocrypha we might well distrust, but of the *Catholic Church*, which existed through the first ages. Hence, for the sure establishment of *our* Rule of Faith, we have small occasion to travel to Rome and to Trent, when we have it fully in our power to consult the *real* Catholic Church. Now *that* Catholic Church, which *modern Rome* takes upon her to resist, while *we* readily acknowledge her evidential authority, so far from confirming the Latin Rule of Faith viewed as *a whole*, absolutely and positively contradicts it: while, so far from contradicting our Rule of Faith similarly viewed as *a whole*, that is to say, whether considered in reference to the number and tale of the Canonical Books or in reference to its rejection of the Apocrypha and Supplemental Oral Tradition, absolutely and decidedly confirms it.

4. On the whole, Dr. Wiseman, in his Lectures at Moorfields evidently constructed *ad captandum vulgus*, had better, I think, have left us and our primitive Rule of Faith unattacked and unmolested.

He talks, indeed, of the *Catholic Principle of*

Church Authority, and propounds *Submission to the Teaching of the Church*, as the special badges of the members of his own Communion: and he talks truly, so far as the mere provincial *Church of Rome* is concerned. But *Submission to the Church of Rome*, more especially the modern Church of Rome with the whole Council of Trent like a millstone round her neck, is *not*, as he would intimate, *Submission to the Church Catholic*.

To discover the real authoritative *Church Catholic*, we must look far higher than the *Vatican*: and, when we have *thus* looked, we find the entire matter precisely the reverse of Dr. Wiseman's description.

He and his friends, so far from submitting to the *Teaching of the Catholic Church*, daringly resist and impugn and overrule it, whenever its decisions clash with those of their preëminently innovating provincial modern Church. We, on the contrary, so far from following such an evil example of contumacious resistance to the true *Catholic Principle of Church Authority*, dutifully, so far as the interpretation and canonical arrangement of Scripture are concerned, submit ourselves to the teaching and testimony of what Dr. Wiseman himself admits to be the true *Church Catholic*, even the *Church of Christ as it subsisted from the beginning*.

Thus, as affording a sound exposition of God's Written Word, we duly receive the three ancient

Creeds, Apostolic, Nicene, and Athanasian: though we see no reason, why, at the behest of Pope Pius and the Council of Trent, we should also receive the twelve *new* articles, which they have thought good, in their *modern* wisdom, to append to the *genuine* Niceno-Constantinopolitan Symbol. As Dr. Wiseman says, *We are a people that love antiquity even in words:* and, therefore, we are not fond of seeing *new words* tacked to the tail of *old words*. Our dislike, furthermore, to such a process, is specially heightened, when the *new words* teach *new things:* for we are quite content with the stock of scriptural interpretation handed down to us from Antiquity. To the cumulative genius of *modern* Romans, that stock may seem poor and meagre and insufficient: but, if I may be allowed yet again to borrow the language of Dr. Wiseman, WE *are like the ancient Romans, who repaired and kept ever from destruction the cottage of Romulus,* though, compared to later more gorgeous edifices, *it might appear useless and mean to the stranger that looked upon it.*

5. I would not in courtesy refuse the COMMON title of *Catholic* to the members of the Latin Church: but, by a necessary result from Dr. Wiseman's own shewing of their *disobedience* and *innovation,* so far from their having an EXCLUSIVE right to the title, it may be seriously and painfully doubted, whether our civil concession can be deemed *more* than courtesy.

In *this country* and in *Ireland*, the Romish Bishops and Clergy, according to those ancient conciliar decisions which Dr. Wiseman professes so highly to revere, can scarcely, I fear, be viewed in any other light than that of schismatical emissaries, lawlessly intruded, by an Italian Stranger-Prelate, into the already occupied dioceses and parishes of others: nay, indeed, it may be doubted, whether their very consecrations and thence their very ordinations also, can, on the high episcopal theory at least, be esteemed valid, inasmuch as they are notably uncanonical *.

* My meaning will be explained by the following citations from Mr. Perceval and Mr. Palmer.

I. The term *schismatical* is further applicable, in a particular sense, to that portion of the Roman Christians which is to be found in the British Dioceses. I rest this charge upon the sixth canon of the first Nicene, the sixth of the first of Constantinople, and the twenty-second of Antioch confirmed by that of Chalcedon: to which, if need be, a multitude of other references might be added, both to the antenicene code, and to the later provincial ones.

The portion of the Roman Christians, which is to be found in the British Dioceses, has done that which was expressly forbidden by the Council of Constantinople: and, *while pretending to confess the true faith, have separated themselves, and made congregations contrary to our canonical bishops.*

Such persons are declared by the Council to be *heretics*. I have thought it sufficient to use the milder term. The persons, who exercise the episcopal functions among them, have done that, which is expressly forbidden by the Council of Antioch confirmed by that of Chalcedon: they have *gone into cities*

But a point of Primitive Discipline only, however venerable, sinks into absolute insignificance,

and districts not pertaining to them, and have ordained or appointed presbyters and deacons to places subject to other bishops, without their consent. Such persons the Council orders to be punished, and declares such ordinations to be invalid. They can only justify themselves in this course by shewing, that the bishops of the British Churches require unwarrantable terms of communion. Let them do this, if they can. Let them shew, that our bishops require any thing, which their own bishops do not require, and which was not required by the Councils of Ephesus and Chalcedon. If they can do this; well: if not, this special charge of *schism*, like the general one, will remain unrefuted and unshaken.

The position of these roman bishops in the British Dioceses is the more inexcusable, because they can trace no descent, nor do they pretend to be descended, from the ancient Churches in these islands. The bishops of England, Scotland, and Ireland, who, in the sixteenth century, were deprived for their adherence to the uncanonical and usurped foreign jurisdiction of the bishop of Rome, which he exercised here in violation of the decrees of the General Councils of Nice and Ephesus, did not preserve any succession in these kingdoms. The orthodox, or, as they are commonly called, the protestant bishops of the three kingdoms (with those who have proceeded from them in North America) are the only representatives, by episcopal succession, of the bishops of the Celtic and Anglo-Saxon Churches. The bishops in adherence to the roman pontiff, who have intruded into our Dioceses, are of a foreign stock, and have derived their Orders, since the Reformation, from Spain and Italy.—

The term *Catholic*, which they affect, seems, in strictness of speech, to be inapplicable to a body of men, who have put forth new and unheard-of terms of communion, and have separated themselves from the rest of the faithful on account

when placed in juxta-position with that corrupt Theological System, which is adopted by Roman-

of them. Perceval's Roman Schism. introduct. p. xxxi—xxxiv.

II. The Court of Rome, ever inflexible in the maintenance and augmentation of its power, could not permit the Church of Ireland to pass from under its dominion and resume its ancient rights, without offering the strongest opposition. It was necessary to excite a schism in this Church.

The first effect of the intrigues of Rome is seen in the fact of the presence of three bishops assuming Irish titles at the Synod of Trent, A.D. 1563, within four years after the abolition of the papal jurisdiction in Ireland: but it seems, that they were mere creatures of the pope, on whom he had conferred the titles of those sees very recently. One at least of these men went afterward to Ireland, and was in schism with the rest of the Church, endeavouring vainly to introduce the regulations of the Synod of Trent which the Church of Ireland never received.—

As an instance of the course pursued by the romish emissaries, in their labours to create a schism and establish their new Church in Ireland, I shall relate a portion of the history of Richard Creagh, who is styled, by Roth, *the renowned champion of the catholic faith and the principal* PROPAGATOR *or* RESTORER *of the same in his native land.*

He was the son of a merchant at Limerick: whence he went to the University of Louvain, and obtained the degree of Master of Arts and ultimately that of Bachelor in Theology. *Having received this degree,* says Roth, *he deemed it his duty to* return to his country, now overgrown with weeds and brambles through the schism and heresy springing up again under queen Elisabeth, her catholic sister being now dead. He grieved at the errors every where disseminated in that kingdom, especially in his native city, which he earnestly desired to reform and also to sow better seed. He laboured strenuously, by private exhor-

ists *universally*, and which we cannot but deem clearly *apostatic*. Here, indeed, we may fear-

tation, public preaching, and performing the sacred offices of the priesthood: for he had returned from abroad invested with the character of priest, to lend greater efficacy to his work. He discoursed very earnestly, on the impiety of taking the oath of ecclesiastical supremacy arrogated by the queen, and the unlawfulness of frequenting and communicating in the schismatical (that is, Church) service: and he withdrew *many from their nefarious use and connexion.* With the same objects, he taught a school. *With all possible zeal and solicitude, he applied himself to the instruction of youth, in order that he might mould the tender clay in the orthodox faith.* Thus it appears, that the people were induced to forsake the communion of their legitimate pastors, by those foreign emissaries, who came, at the pope's instigation, to found a new sect in Ireland. But, to proceed. After exciting a schism at Limerick, he went to Rome: when pope Pius V, esteeming him a proper subject, consecrated him archbishop of Armagh; that see being ALREADY filled by the legitimate primate Loftus, who had been canonically consecrated in Ireland. He was now to INTRUDE into the jurisdiction of this prelate: to excite, if possible, a schism in the Church; and erect rival altars and a rival priesthood. As Roth says: *Therefore, being sent from Rome, he came aided by the most liberal munificence of pope Pius, in order that he might withdraw his sheep in Ireland from the jaws of most savage wolves and of the lioness* (that is, their legitimate pastors), *and preside over them zealously and piously.* Thus furnished with authority and money by the pope, he endeavoured to pervert the people and excite a schism, in which he was not altogether unsuccessful.

Shortly afterward, the roman pontiff ordained Maurice Gibbon to the see of Cashel: who had the audacity to demand, from the legitimate metropolitan Maccaghwell, a surrender of

fully doubt, as some good men *have* doubted, whether the Roman Church be even a *Branch* of the Catholic Church.

his office; and, on his refusal to do so, WOUNDED and attempted to ASSASSINATE him with a spear, for which he was obliged to escape to Spain.

These proceedings, however, did not sufficiently advance the schism in Ireland. The people still too generally continued subject to their pastors, notwithstanding the efforts of the romish emissaries: some of whom also themselves repented of their sinful undertaking, and united themselves to the Church. Thus the schismatic bishop of Clogher was reconciled to the Church in the time of Richard Creagh mentioned above, and is said ineffectually to have exhorted the latter to conform also. Miler Magrath, made Bishop of Down by the pope, also repented: and, having embraced catholic unity, was elevated to the see of Clogher by the royal favour. Peter Poer, pseudo-bishop of Ferns, followed his example: but, whether from want of preferment or from natural instability, relapsed again. The civil government steadily set itself against the romish schism: and there was extreme danger of the total overthrow of that party. We find this to have been frequently their apprehension during the reign of Elisabeth. Hence it was necessary to employ new methods of withdrawing the people from their legitimate pastors.

In this manner, the schism arose in Ireland. Originating in the exhortations and impostures of foreign emissaries, addressed to a superstitious, an ignorant, and a credulous people, it was fomented by the arrival of usurping and intrusive bishops sent by the roman pontiff, and completed amidst rebellion and massacre stimulated by the unholy ministers of the new communion. Alternately deluded, terrified, encouraged, and excited to schism and insurrection, by their chieftains and their priests, it is not to be wondered at, that too many of these un-

However, while, on both these points, we will *hope* for the best : still, if *Dutiful Submission to*

happy people fell from the right way and from obedience to the original and catholic hierarchy of Ireland.

It is needless to proceed further in this lamentable history, which would furnish too frequently a repetition of the same features. The romish sect in Ireland was founded in schism, in rebellion, and by force of arms ; not by the peaceful weapons of argument and prayer. Palmer's Treatise on the Church. part ii. chap. 9. vol. i. p. 553—558, 564.

III. There are serious doubts even among the most eminent roman theologians, whether the ordination of a bishop by one bishop only is a valid ordination.

Now it is a FACT which has hitherto escaped our observation, that, during the greater part if not the whole of the last century, popish bishops were consecrated in England and Ireland by *one bishop assisted by two priests,* instead of bishops, as required by the canons.

This FACT did not attract attention, in consequence of the little publicity given to their ecclesiastical acts and the non-existence of any detailed history of their proceedings. In a book written by Mr. Plowden an english papist, we find a translation of a bull of pope Clement XIV in 1771, nominating William Egan, bishop of Sura *in partibus,* and coadjutor of Peter Crew titular of Waterford with right of succession. This bull was in Mr. Plowden's possession. The following passage occurs in it.

We, kindly wishing to favour you in every thing that can increase your conveniency, by the tenour of these presents, have granted you full and free licence, that you may receive the gift of consecration from whatever catholic prelate, being in the grace and communion of the aforesaid apostolical see, you choose : and he may call in, as his assistants in this, IN LIEU OF BISHOPS, TWO SECULAR PRIESTS, *although not invested with any eccle-*

the Teaching of the Church be, as Dr. Wiseman assures us, the special badge of *True Catholicism;*

siastical dignity, or regulars of any order or institute, being in like grace and favour.

The same clause, so strangely and rashly setting aside all the canons and the apostolical tradition, appears in other bulls for Irish titular bishops printed by Dr. Burke: who observes, that *a permission of this tenour is conceded generally to the Irish, on account of the difficulty of assembling three bishops;—I say generally, because sometimes those, who are on their affairs at Rome, omit to supplicate for that clause.* That is to say, they could easily find three or more bishops at Rome to consecrate them. It seems from this, that the popish bishops in Ireland generally *supplicated* for this clause: and, without doubt, they acted on it; indeed, Dr. Burke does not attempt to deny that they did so.

This same mode of ordination has also been practised among the english papists.

In the reign of James II, Dr. Leyburn was made bishop *in partibus* at Rome, 1685: and sent into England, where he was the only popish bishop. Soon after, in 1687, Dr. Giffard, chaplain of James II, was consecrated bishop *in partibus:* and, I presume, by Leyburn only, as the consecration seems to have taken place in England. Ellis and Smith, who were consecrated in London in 1688, of course derived their orders from this prelate. In the life of Dr. Challoner, it is stated: that he was consecrated on the feast of St. Francis de Sales, the 29th of January 1741, by the right rev. Benjamin Petre, bishop of Prusa in Bithynia; and, that there was no other bishop present, may be fairly inferred from the silence of the biographer, coupled with his particular mention of an assisting bishop on a subsequent occasion, when the same Dr. Challoner is said, with the assistance of the bishop of Amoria vicar apostolic of the northern district, to have consecrated Dr. Talbot, his coad-

I should say, without hesitation, that we Anglicans are much sounder and much more consistent

jutor and successor, bishop of Birtha. Again we find, that Dr. Sharrock was recommended by the titular bishop Walmesley to the holy see, for his own coadjutor in the episcopal labours. His wish was granted: and *he* performed the ceremony of Dr. Sharrock's consecration to the see of Telmessus, on the 12th of August 1780. The ceremony was performed at Wardour with solemnity unprecedented since the Revolution. There were twelve assistant *priests*, a master of the ceremonies, and so forth. No *bishops* are said to have assisted. The same Dr. Walmesley is said to have consecrated Dr. W. Gibson at Lulworth, December 1790: and, what is worthy of remark, Dr. John Carrol, the first titular bishop of Baltimore in America, from whom the whole romish hierarchy of the United States derive their orders, was consecrated by the same Dr. Walmesley at Lulworth, August 15th, 1790. We have indeed, no reason to think, that Dr. Walmesley himself was consecrated by more than one bishop.

It seems as if the roman pontiffs had no difficulty in giving permission to such ordinations in foreign missions.

Joseph a S. Maria, bishop of Hierapolis and vicar apostolic in India A.D. 1659, being obliged to leave the country by the Dutch, consecrated Alexander de Campo bishop, according to the powers given him by the papal bulls. Even so lately as 1800, the roman pontiff empowered the bishop of Cadadre, vicar apostolic in China, to select his own coadjutor and consecrate him bishop of Tabraca.

It would be easy to point out many other instances, in which the schismatical ordinations in England, Scotland, Ireland, America, are spoken of in such a way as leads us to the inference, that consecrations by *one* bishop were but too common in the last century. We do not know, indeed, the precise extent to which this irregular practice was carried; because the accounts of such matters are very few and obscure:

Catholics, than those, who, without a shadow of EXCLUSIVE right, would *appropriate* the name to

but there is evidently enough to throw a very serious doubt on their ordinations generally.

I admit certainly, that, of late years, their episcopal consecrations have been attended by several bishops, apparently very much for the sake of pomp and ostentation: but, if there be any reason to doubt whether their bishops were validly ordained *in the last century*, that doubt could not be cured by their *now* combining in numbers to remedy the defect. Ten or twenty bishops, *themselves* invalidly ordained, could not confer a more valid ordination than *one* similarly circumstanced. Ibid. part. vi. chap. 11. vol. ii. p. 469—473.

IV. Without pledging myself to assent to every thing propounded in the valuable Works of these two eminently learned theologians, I may safely say, that a library, which contains them not, is materially defective.

1. If we abide by those decisions of Ecumenical Councils to which Dr. Wiseman professes so dutiful and exemplary a submission, it is, I think, *quite clear*, that the romish bishops and clergy in England and Ireland can only be viewed in the light of schismatical intruders and lawless emissaries of a foreign usurper: but, respecting the validity of their consecrations and ordinations, I have not, with my present light on the subject, ventured to say more than that it may be *doubted*.

The matter obviously turns upon the previous question: WHERE *the power of consecration and of ordination resides*.

In the very curious acts mentioned by Mr. Palmer, for all of which he duly gives his authorities in the margin, I conclude the Romanists to have proceeded upon their well-known principle; that *Bishops and Presbyters are not two distinct Orders, but only two Branches of one Order; the Sacerdotium or Sacrificing Priesthood, to wit*.

Now, under *this* aspect, their limiting of the right of conse-

themselves. Neither will I ever concede to the Latins the title of *Catholic* in the sense wherein

cration and ordination to the Bishop or Governing Presbyter can only be a point of conventional discipline: and, as so, such limitation, to what, in *their* view, is purely a standing Committee of Jurisdiction, may, when convenient or necessary, be dispensed with.

It is manifest, that the mutilated, and therefore uncanonical, consecrations, adduced by Mr. Palmer, have a close affinity to the consecration of Pelagius, in the year 558, to the bishopric of Rome, not by three bishops, but by two bishops and a presbyter: insomuch that the ancient case of Pelagius might not unfairly be cited as a precedent.

Whether the romish view of the *Sacerdotium*, which stands as the highest Order and which is followed by the *Diaconate* and the *Subdiaconate;* the three, namely the *Priesthood* and the *Diaconate* and the *Subdiaconate*, constituting the three first Orders of the seven: whether *this* view of the *Sacerdotium*, as including in one Order the two Classes of *Bishop* and *Presbyter* or of *Presbyter with Governing Jurisdiction* and *Presbyter without Governing Jurisdiction*, be correct or incorrect, is another question, which I do not feel myself competent to decide; but, plainly, the question mooted by Mr. Palmer, depends upon the anterior settlement of the previous question.

2. I had hoped, from the wide range of his theological information, that Mr. Perceval's very creditable little volume, entitled *An Apology for the Doctrine of Apostolical Succession*, would upon evidence, have either confuted or established the roman tenet of the *Ordinal Identity of the Bishop and the Presbyter:* but I was disappointed.

With his large store of this peculiar sort of antiquarian knowledge, I wish, that, in another edition of his Work, he would take up and settle this palmary question, which most commonly is quite overlooked.

they so offensively assume it: not, however, from any wish to return insult for insult; but, simply,

From history both sacred and ecclesiastical, we all know (for the fact is as clear as day-light), that *Governing Bishops or Prelates with Jurisdiction, such as Titus and Timothy and the seven Angels of the seven Asiatic Churches, were appointed by the Apostles:* and we all know, furthermore, that, *To these Governing Bishops and to their Successors in their peculiar Jurisdiction, was entrusted the important charge of ordination.*

But *this*, I take it, is not precisely the point, between those who hold the *Episcopate* and the *Presbyterate* to be two distinct Orders in the strict technical sense of the word *Order*, and the Romanists who hold that they are only two different Classes of the one single Order of the *Sacerdotium* or *Priesthood.*

A discussion of the two opinions involves, of course, the question: *Whether the power of ordination resides in Governing Bishops, as essentially and exclusively inherent in their character; or whether it was only, in the way of discipline, entrusted to them, as a standing Committee of the entire Priesthood.*

The Romanists, I conclude (but I speak under correction), hold the *latter* opinion: and, on *that* ground, I apprehend, they would, through the all-sufficiency of a papal dispensation in matters of ecclesiastical discipline, vindicate the consecration of a Bishop by one other Bishop and two Presbyters; just as they vindicate the consecration of Pope Pelagius by two Bishops and one Presbyter.

We may fairly say, that the subject is yet further an important one, because it obviously involves the validity or the invalidity of Presbyterian Ordinations. The Romanists, on this point, seem, most curiously, to adopt simultaneously the two opposite extremes of what are called *High-Church* and *Low Church.* In their making the Pope a sort of absolute sove-

because, if I *thus* conceded it, I should confess, that my own Church was *no part* of the Universal Church of Christ, and consequently that I myself was *no* Christian *.

In this laudable determination I am the more

reign and feudal superior of the whole body of the Clergy, they stand upon the very apex of the High-Church System. But, in their holding the validity of consecrations jointly performed by a Bishop and Presbyters, they take up what I suppose would be called the Low-Church view of the matter. As for their *consistency* in thus elevating a single Bishop at the expence of all other Bishops his real equals, *that* must be settled and explained by themselves.

* To establish the EXCLUSIVE Catholicity of the Roman Church, Dr. Wiseman has employed, at great length, a very plausible sort of *argumentum ad hominem*.

From the final commission given by our Lord to his Apostles that they should make disciples out of all nations, associated with the promise that he would be with them alway even to the end of the world (Matt. xxviii. 19, 20.), Dr. Wiseman lays it down, as an indubitable principle: that *Missionary success would be the characteristic badge of the genuine Church Catholic, while missionary failure would stamp the brand of Non-Catholicity upon the efforts of simulated Churches.* Then, assuming this principle as *a very important criterion of the true Rule of Faith*, he proceeds to work upon it, by shewing, the universal failure of protestant missions on the one hand, and the universal success of romish or (as he would call them) catholic missions on the other hand. Lect. on the Doctr. lect. vi, vii. vol. i. p. 163—260.

I. This *a priori* reasoning; that, *From every idea which we can form of God's plans and purposes, he must needs approve that proselytism which is marked with success:* is, I fear (even if there be no exaggeration in Dr. Wiseman's contrasted state-

confirmed, by observing the use which the Romanists make of their unwarrantable EXCLUSIVE assumption of the name of *Catholic*.

ments), of a somewhat dangerous and unsatisfactory description.

In vindication of such reasoning, the well known passage in the Acts; *If this counsel or this work be of men, it will come to nought; but, if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God:* this well known passage has often been cited, as an *inspired*, and therefore, *infallible*, decision. But those, who adduce it, seem to forget: that it merely expresses the *uninspired* and wholly *unauthoritative* opinion of the sagacious, though unconverted, Jew Gamaliel. As for the opinion *itself*, its *erroneousness* is perfectly established by naked matter of fact. For, if *Wide and Long Success* be the criterion of truth and the test of God's approbation: *then* both Mohammedism and Paganism must be deemed eminently true and eminently marked by the approbation of God; *then* the very argument, used by Dr. Wiseman against the Reformed Churches, might be triumphantly retorted upon himself by the Pagan and the Mohammedan.

II. He will doubtless say, however: that our Lord has *promised* success to his Apostles and their subsequent representatives, in the words, *Lo I am with you always even to the end of the world.* Whence it follows: that *The unsuccessful are not the true catholic representatives of the Apostles.*

1. Certainly *Christ has promised success;* and, in prophecy, that success is repeatedly specified to be finally commensurate with the whole world: but *he has no where pronounced*, either that his *true Church* at particular seasons should not be confined and restricted, or that wide and long success should not attend the preaching of *false doctrine.*

Dr. Wiseman's argument, if it prove *any* thing, would *equally*, at *one* period, have proved the truth and catholicity of Arianism:

Dr. Milner, in a Work which by an odd sort of prolepsis he denominates *The End of Controversy*

and, in like manner, at *another* period, if it prove *any* thing, it will *equally* serve to prove the truth and catholicity of the great predicted Apostasy from the Faith; for, let the Apostasy be applied in the concrete as it may, nothing can be more indisputable, the Romanists themselves being judges, than that a mighty prevalence of error and a great *ecclesiastical* departure from what is deemed Catholic Truth are distinctly foretold. See Roger. Hoveden. Annal. pars poster. in A.D. 1190. fol. 389. Joachim. Curacens. apud Hoveden. Annal. in A.D. 1190. fol. 388. Pastorini's Gen. Hist. of the Christ. Church. p. 325, 326. I have given the passages at large in my Work on the ancient Vallenses and Albigenses. Pref. p. xxvi.—xxxii.

That this triumphant march of corrupt and debased doctrine takes place *within* the precincts of the Visible Church, and consequently may claim the very same characteristic of *wide success* as that which Dr. Wiseman incautiously makes the criterion of the *True Faith* and the badge of *Exclusive Catholicity*, is quite evident from the marked and peculiar phraseology of St. Paul. See 2 Thessal. ii. 3—12.

2. In reality, the whole of Dr. Wiseman's ingenious reasoning is built purely upon *his own* interpretation of our Lord's promise: and, unfortunately, both actual matters of fact, and the judgment of his own Church touching Arianism and the Great Predicted Apostasy, have determined his interpretation to be *erroneous*.

III. The success and failure, contrastedly dwelt upon by Dr. Wiseman, may perhaps, in part, be accounted for by a statement of his own.

1. Our *protestant* missions, following the practice of the Early Church as exemplified in the *Catecheses* of Cyril, admit none to baptism save those, who have been *previously* instructed in the doctrines of the Gospel, and of whose *sincerity* they en-

(modestly meaning thereby, not the *object* of controversy, but that *he* has so effectually settled the

tertain a reasonable persuasion: assuring them, with Cyril of old, that, if they be dissemblers before God, their mere baptismal washing will be unattended with any beneficial inward effects. Cyril. Catech. pröem. p. i, ii, iii. catech. i. p. 2. catech. iii. p. 16.

2. But, by Dr. Wiseman's account, the plan of the *romish* missions is quite different.

The priests of the *Propaganda* first catch their converts: next baptise them: and then, *after* baptism, not *before* as used to be the arrangement in Cyril's time, give them such instruction as they think good; the converts themselves, meanwhile, when they have heard prayers put up to the Virgin and the Saints, and when they have seen the knee bent before tawdry images of the same holy personages, finding no very violent change in stepping from Paganism to Popery, whatever those strenuous theistical iconoclasts the Mohammedans may think of the matter.

Our Lecturer shall, however, in all equity, speak for himself: and, in good sooth, he is heartily welcome to the triumph which he experiences, in challenging our reformed missionaries to adopt, if they dare, the plan of the Roman Church.

(1.) After most curiously contradicting Cyril and Augustine and Jerome and other worthies of the Early Church by a declaration, that the primitive arrangement was to baptise FIRST and to teach AFTERWARD; *converts being admitted into the Church*, as Dr. Wiseman speaks, *upon the understanding and upon a sufficient pledge given that they were ready to embrace the doctrines of Christianity, not because they had minutely and individually examined them, but because, satisfied of their first step being right, the belief in an authority rested in the Apostles, they were willing, and should be obliged, to receive implicitly whatever might* AFTERWARD *come from their mouths:*

matter as to bring the controversy to an *end*), has very curiously exemplified the point now before us.

after thus contradicting the still extant Catechetical Lectures, which deliver, at great length and with much minuteness, all the peculiar doctrines of Christianity, to those who were *about to be* illuminated or baptised; he proceeds in manner following.

Apply this to the two Rules of Faith: and suppose a missionary, arriving in a foreign country where the name of Christ was not known, and advancing as his fundamental rule that it was necessary for all men to read the Bible and for each one to satisfy his own mind on all that he should believe. I ask you, not if you think it possible that thousands could be said to be properly converted by one discourse, upon such a principle; but whether, if the missionary conscientiously believed and taught this principle, he could, in one day, admit those thousands, by the baptismal rite, into the religion of Christ: would he be satisfied, that he had made true converts, who would not go back from the faith once received? I am sure, that any one, conversant with the practice of modern missions, will be satisfied, that no missionary, except one from the (Roman) *Catholic Church, would receive persons so slightly instructed into its bosom, or be satisfied that they would persevere in the religion they had adopted. But* they *can do it at this day: and they have done it in every age; for St. Francis Xavier, like the Apostles, converted and baptised his thousands in one day, who remained stedfast in the faith and law of Christ. And all may be so admitted* AT ONCE *into the* (Roman) *Catholic Religion, who give up their belief in their own individual judgment, and adopt the principle, that, whatever the* (Roman) *Catholic Church* SHALL *teach them, must be true.* Lect. on the Doctr. lect. v. vol. i. p. 132, 133.

(2.) What the Apostles, who were divinely inspired and who could employ the mighty influence of miracles and who

An elaborate plate (on the principle of the *Quæ sunt oculis subjecta fidelibus)* represents the

seem often to have possessed the faculty of reading the heart, might do in baptising converts without any lengthened previous, catechetical instruction, can be no rule for those who are most differently circumstanced.

So, with all respect to Dr. Wiseman, judged the Early Catholic Church: and, accordingly, she admitted none to baptism in the compendious mode practised, as we learn from that gentleman, by the *romish* missionaries; but, on the contrary, she painfully instructed her already *partially* trained Catechumens, during the forty days *before* their Baptism, in all the grand truths and mysteries of the Gospel, that so, as Cyprian speaks, they might be able at the font to give, to the legitimate interrogation, the answer of a good conscience.

Nay, even in Holy Writ itself, so far from any praise being bestowed upon that blind uninquiring submission to the oral *dicta* of missionaries which in the eyes of Dr. Wiseman is so essentially valuable, we are actually charged to *prove all things* (as refiners assay metals by fire, in order to know how pure they are from heterogeneous mixture) *and hold fast that which is good:* and, accordingly, as if in exemplification of this precept, the Berèans are celebrated, as being MORE NOBLE *than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so;* THEREFORE *many of them believed.* 1 Thess. v. 21. Acts xvii. 11, 12.

IV. My numerous avocations, for mine has been a life of mental labour, have prevented me from making myself acquainted with the History of Missions, either protestant or popish, in any such exact and circumstantial manner, as to meet Dr. Wiseman on this subject fully and seriatim. *Non omnia possumus omnes:* and thence I have contented myself by augmenting with my mite what the Lecturer represents as the

Catholic Church as a tree: the stem whereof is constituted by the line of the Roman Bishops as

already overgrown income of our Reformed Institutions. Still, however, even from Dr. Wiseman's own shewing, I thought, that, on the missionary principle both of Antiquity and of plain common sense, a *general* answer might, without much difficulty, be given.

The whole of his statements appeared so very like a made up case, that I certainly *myself* felt no confidence in them: and I was morally sure, that the jesuitical machinery of misrepresentation and exaggeration had been artfully and unscrupulously employed. Under this impression, after drawing up independently a *general* answer, I procured Mr. Hough's Work on the subject, which I had not previously read: and, as I had anticipated, it fully confirmed my worst suspicions. Never was a more practical lecture delivered to the Protestant Public, on the necessity of carrying the principle of the *Lege cautè* to the perusal of *any* controversial Work written by a Roman Divine, than the very useful and important Publication of Mr. Hough.

1. To condense a Production, the very merit and value of which consist, in a minute following out of particulars, and in a resolute hunting of Dr. Wiseman through all his doubles, is obviously quite impossible. I can merely give a view of its plan and promises in Mr. Hough's own words.

On reading the two lectures in question (Wiseman's Lect. on the Doctr. lect. vi, vii.), *it is difficult to find one assertion touching the general merits of the case, that had not been answered again and again in the very publications quoted by the author. He has actually repeated all the leading calumnies and misrepresentations of former writers on his own side, either without noticing the answers of their several respondents, or so distorting their words as to make them appear to tell in favour of his own cause.—No candid mind, at all acquainted with the*

successors of St. Peter; while the branches, on either side, are composed of doctors and saints

present state of the Missionary Vineyard, can be deceived by the misrepresentations with which these lectures are filled: and the course, pursued by their author, leaves us little reason to hope, that conviction can be produced on his mind by the repetition of evidence that he has already evaded or distorted. He tells us plainly, that his object is to maintain the cause of Rome with all her pretensions and dogmas: and he has shewn his determination to uphold it, by every mean he can devise, and at all hazards. In fact, his method of proceeding betrays, throughout, the recklessness of one, who is conscious that he has embarked on a desperate adventure.—The conclusion, to which he here promises to conduct his auditors, the falsehood of the Protestant Cause, shews, that his attack on their missions is to be regarded, as only one manœuvre in the general hostilities now carried on by Romanists against the Protestantism of Great Britain. I pledge myself to prove the failure of this assault. Hough's Vindication of Protestant Missions. p. 1, 2, 5.

2. And well has Mr. Hough redeemed his pledge, associating, moreover, with its redemption, an exposure of the vaunted missions of the Romish Church. As might naturally be expected from the antiquity-opposing plan of baptising *first* and instructing *afterward* (if, indeed, the inculcation of Popery can be deemed *christian* instruction), the latin conversions of the Pagans are little more than conversions from one mode of superstition to another. See Vindic. p. 90—110.

As to such converts as are made by the Church of Rome, writes Bishop Middleton as cited by Mr. Hough, *I question, whether they might not as well retain the name with the ignorance of Pagans. I have seen, in small buildings, which I supposed, at fifty yards distance, to be Swamy-houses, the cross blackened and oiled like a swamy, and placed at the far end of a deep niche, with lamps on each side of it. The natives call*

and converted people. Beyond these, are placed heretics, under the appropriate emblem of abscinded branches falling to the ground *.

Now I, in no wise, deny, that there are and have been such persons as heretics: but the *animus* of this self-entitled *Terminater of Controversy* is quite apparent, and the use of the title *Catholic* in the hands of a Romanist is rendered intelligible to the meanest capacity, by the circumstance of Wickliffe and Huss and Jerome of Prague and Luther and Calvin and Zuingle and Melancthon and Queen Elizabeth and Whitfield and good old John Wesley being associated, as lopped off branches, with Simon Magus and Cerinthus and Ebion and Sabellius and the Gnostics and the Manichèans and the whole colluvies of ancient misbelievers.

Sherburn-House,
Feb. 24, 1840.

it the CHRISTIAN'S SWAMY : *and they are right, provided the persons, wh set up such things, can be called Christians. In the country, through which I have travelled, these things abound.* Vindic. p. 22, 23.

Swamy is the name given to Hindoo Idols. Romish conversions, it seems, are popularly and familiarly viewed, as nothing more than conversions from the adoration of one Idol to the adoration of another Idol. See also Vindic. p. 33, 60, 90—95: and compare contrastedly with p. 14—18, 23—27.

* Milner's End of Controversy. lett. xxxi. p. 198.

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CHAPTER I.

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St. John has recorded a very remarkable Discourse of our Lord, partly with the Capernaites in their Synagogue, and partly after the manner of an Epilogue with his Disciples.

This Discourse, viewed as referring more or less distinctly, either to the future actual Sacrament of the Eucharist, or to what upon its subsequent institution was made by Christ the Inward Grace of that Sacrament, has often formed the basis of a disputation between those who hold and those who reject the Doctrine of Transubstantiation. With some difficulties it certainly is attended: for, otherwise, there would have been no room for difference of opinion. But these difficulties are

perhaps not altogether insuperable: and, though much has been written on the subject, there possibly may still be room left for some additional discussion *.

I. Christ had recently fed five thousand individuals with five barley loaves and two small fishes.

* I say this, because the remarks, which I have to offer, do not interfere with or encroach upon the controversy between Dr. Turton and Dr. Wiseman.

That controversy, if I mistake not, respects the Hermeneutic Principles, upon the strength of which, both in theory and in application, Dr. Wiseman claims to have demonstrated the doctrine of Transubstantiation from the necessary sense of Scripture itself. The general soundness of these Principles, in the abstract, is contested by Dr. Turton: and, in numerous instances, even the correctness of their application, in the concrete, is disputed.

I should pronounce Dr. Wiseman's project to be a *periculosæ plenum opus aleæ*: and its perils and dangers and failures have, with singular acuteness, been shewn by his very able antagonist.

I. Dr. Wiseman thus propounds his own system of operations; contrasting it, of course very favourably, with what he would represent as the disjointed efforts of the Reformed.

We construct our argument, in each case, from all the parts of the Discourse, considered in relation with the historical circumstances, the philology of the language used, the character of our Saviour, his customary method of teaching, and every other subsidiary mean of arriving at a true meaning. They, on the contrary, fasten upon some little phrase, in some corner of the narrative, which seems to favour their idea; or hunt out some other passage of Scripture somewhat resembling the words under examination: and, overlooking all the mass of accumulative evidence which we possess, maintain, that it must all give way before the hint which the favourite little text affords, or be in-

Astonished at the miracle, and thence acknowledging that of a truth he was that prophet who should come into the world, the people would fain have taken him by force and have made him a king. To avoid their importunity, Jesus departed again into a mountain himself alone. His Disci-

terpreted by that imaginary parallelism. Lect. on the Blessed Euchar. lect. viii. p. 268.

II. Upon this passage, which briefly describes the Hermeneutic System of the ingenious Lecturer, Dr. Turton, in offering the following remarks, distinctly points out the line of confutation which he had previously been filling up.

Dr. Wiseman conceives the difference (between the argumentative plan of the Romish Divines and the alleged argumentative plan of the Reformed Divines) *to be remarkably exemplified by his own Lectures on the Eucharist, whether relating to the sixth chapter of St. John or to the words of Institution: and there are probably many of his readers, who are fully convinced of the truth of his representations. The pages of this volume, however, if I do not mistake, would tend to shake their confidence in his method of proceeding. Plausibility is the characteristic of the learned author's labours. On their surface, there is a smoothness, a gloss, which can scarcely fail to beguile the individual, who is content with a hasty perusal. And how few, of those who read and pronounce an opinion, have the leisure or the inclination, even supposing them to have the requisite attainments, to examine such a Work with sufficient attention to enable them to form a correct judgment on the subject? Without the slightest wish to depreciate the Lectures or their author, I cannot help here stating, that I have never met with another production so abounding in petty criticism on small portions of text apart from their contexts, in hermeneutical devices of every kind, and in arguments which, being directly opposed to each other, serve only to cause perplexity. The author is subtile,*

ples, thus deprived of his company, took ship for the purpose of crossing the lake to Capernaum. While on their voyage, the Lord overtook them, preternaturally walking on the surface of the water; and, when they had received him into their vessel, it was immediately at the land whither they were going.

On the following day, the people, who had been miraculously fed, missing Jesus and his Disciples, themselves also took shipping, and came to Capernaum in search of him. Finding him on the other side of the lake, they forthwith asked him, when it was that he had come thither. In reply to this question, our Lord's Discourse commences: and, from what is subsequently stated, it appears, that the Discourse in question was carried on in the Synagogue of Capernaum, though what may be called its Epilogue was finally addressed to the Disciples apart.

but not sagacious: he is dextrous, but not circumspect: he is learned after the manner of a controversialist, not after that of a student. It would have afforded me real pleasure, if I could have pointed out a single instance of fair manly investigation in the course of his Lectures; and I sincerely regret, that he has not enabled me to pay him the compliment. The Roman. Cathol. Doctr. of the Eucharist considered. part ii. sect. 4. p. 321—323.

III. These extracts will sufficiently shew the ground occupied by Dr. Turton and the reason of its occupation. Were I to trespass upon *this* ground, I should act like an imprudent junior barrister who injured the arguments of his leader by repeating them in a deteriorated form.

I. After this explanatory introduction, the Discourse shall now be given in full, as it is recorded by St. John.

Jesus answered them, and said: Verily, verily, I say unto you; Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Then said they unto him: What shall we do, that we may work the works of God.

Jesus answered, and said unto them: This is the work of God, that you should believe on him whom he hath sent.

They said therefore unto him: What sign shewest thou then, that we may see it and believe thee? What dost thou work? Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat.

Then Jesus said unto them: Verily, verily, I say unto you; Moses gave you not that bread from heaven: but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world.

Then said they unto him: Lord, evermore give us this bread.

And Jesus said unto them: I am the bread of life. He, that cometh to me, shall never hunger: and he, that believeth on me, shall never thirst. But

I said unto you, that ye also have seen me, and believe not. All, that the Father giveth me, shall come to me: and him, that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of the Father which hath sent me: that, of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me: that every one, that seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day.

The Jews then murmured at him, because he said: I am the bread which came down from heaven. And they said: Is not this person Jesus the son of Joseph, whose Father and mother we know? How is it then that he saith: I came down from heaven?

Jesus therefore answered, and said unto them: Murmur not among yourselves. No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day. It is written in the Prophets: And they shall all be taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God: he hath seen the Father. Verily, verily, I say unto you: He, that believeth on me, hath everlasting life. I am that bread of life. Your*

* Here, at the end of the 47th verse, Dr. Wiseman would divide the Discourse into two entirely distinct portions treating

fathers did eat manna in the wilderness, and are dead. This person is the bread which cometh down from heaven: that a man may eat thereof, and not die. I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

The Jews, therefore, strove among themselves, saying: How can this person give us his flesh to eat?

Then Jesus said unto them: Verily, verily, I say unto you; Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. He that eateth my flesh and drinketh my blood, hath eternal life: and I will raise him up at the last day. For my flesh is truly meat: and my blood is truly drink. He, that eateth my flesh and drinketh my blood, dwelleth in me: and I, in him. As the living Father hath sent me, and I live through the Father: so he that eateth me, even he shall live through me. This person is the bread which came down from heaven. Not as your fathers did eat manna, and are dead: he, that eateth of this bread, shall live for ever.

unconnectedly of two entirely distinct subjects: the first portion exclusively inculcating the necessity of *Faith in Christ*; the second portion exclusively teaching and determinately enforcing the *Doctrine of Transubstantiation.*

* Here, at the end of the 50th verse, all others, who advocate the principle of dividing the Discourse into two distinct portions treating of two distinct subjects, would place the point of that division.

These sayings said he in the synagogue, as he taught in Capernaum. Many, therefore, of his disciples, when they had heard, said: This is an hard saying; who can hear it?

When Jesus knew in himself that his disciples murmured at it, he said unto them: Doth this offend you? What then shall it do, if ye shall see the Son of man ascend up where he was before? The Spirit is that which quickeneth: the flesh profiteth nothing. The words, which I speak unto you, are spirit and are life. But there are some of you that believe not.

For Jesus knew from the beginning, who they were that believed not, and who should betray him.

And he said: Therefore said I unto you, that no man can come unto me except it were given unto him of my Father.

From that time many of his disciples went back, and walked no more with him.

Then said Jesus unto the twelve: Will ye also go away?

Then Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure, that thou art that Christ the Son of the living God *.

* John vi. 26—29. It will be observed, that, instead of exhibiting the Discourse or rather the Conversation in the mere arbitrary and somewhat delusive form of small separate verses, I have broken it into paragraphs corresponding with the interchange of the speakers. This better mode of presenting it to the

III. Thus, mingled with the interlocutions of the Jews and the Disciples, runs the Discourse of our Saviour at Capernaum.

In treating of it at large, we shall be successively led: to discuss its structure; to inquire, negatively, what it does not refer to; to inquire, positively, what it does refer to; to hear the comments of the early Ecclesiastical Writers, as attesting the sense of the Primitive Church Catholic; to exhibit its bearing upon the Doctrine of Transubstantiation; to note the subversion of that Doctrine by the Roman divines themselves, as the necessary consequence of their own interpretation of the Discourse; and, finally, to point out its great Doctrinal Utility in the establishment of Truth and in the exposure of Falsehood.

These several matters shall now be considered in their order.

eye will be useful in assisting us to estimate the value of the Scheme, which would divide the Discourse into two distinct and independent portions. Whether the management of the Scheme by Dr. Wiseman, or its management by all its other advocates, be preferred: in *either* case alike, the second alleged portion of the Discourse with its new subject is made to commence, not at the *beginning* of some one of our Lord's interlocutions where we might naturally look for its commencement, but in the very *middle* of one of those interlocutions and without any tangible indication of such commencement on the part of the then uninterrupted speaker. This matter will be resumed in full hereafter. See below chap. ii. § II.

CHAPTER II.

RESPECTING THE STRUCTURE OF CHRIST'S DISCOURSE AT CAPERNAUM.

AMONG both Roman-Catholics and Reformed-Catholics, there has been a considerable diversity of opinion touching the Structure of our Lord's Discourse at Capernaum.

Some have deemed it an unbroken and connected Discourse; unbroken, that is to say, except by the interlocutions of the Jews and afterward of the Disciples, and therefore unbroken in point of *subject:* so that, from beginning to end, no more than a *single subject* is discussed in it.

Others have supposed it to be divided into two parts or sections: so that, in the former part, *one distinct subject* is discussed; and, in the latter part, *another distinct subject.*

But here, on the theory of a DIVISION, a twofold subordinate difference of opinion presents itself.

Of those who advocate a division of the Discourse, some have judged its second part to treat

of *an entirely different topic* from that which occupies the first part: while others have held, that *a single unbroken train of thought* runs through the whole Discourse, and that the subject introduced in the second part, though distinct from that introduced in the first part, is still rather connectedly additional than strictly new and altogether different.

And again, of those who agree in advocating a division of the Discourse, a very able and eloquent writer of the Roman Communion has *recently* maintained the true point of division to be at the end of the forty-seventh verse of the chapter which contains it; so that the second part of the Discourse, and the *new subject* therein treated, commence at the forty-eighth verse: while, so far as I am aware, all, who had *previously* contended for a division of the Discourse, placed the point of division at the end of the fiftieth verse; so that, with the new phraseology of FLESH and BLOOD which never occurs in the first part of the Discourse, the second part of the Discourse, and the *new subject* or (as many think) the *supplemental and allied subject* therein treated, commence at the fifty-first verse *.

* The writer, alluded to, is Dr. Wiseman. See his Lectures on the Blessed Eucharist. lect. i. p. 36—41.

I. It is impossible not to admire Dr. Wiseman's spirit of enterprize, in undertaking, throughout this Work, to demonstrate,

I. Now it is quite obvious: that this diversity of opinion, as to the Structure of the Discourse, materially affects the Interpretation of it.

For, if the entire Discourse be a *single* unbroken and connected Discourse: then it can only treat of a *single* subject, whatever that subject may precisely be.

from Scripture alone, the truth of the favourite romish doctrine of Transubstantiation.

Some of the ablest divines of the Latin Church, such as Scotus, Durandus, Ocham, Gabriel Biel, Melchoir Canus, Cardinal ab Alliaco, Cardinal Cajetan, Cardinal Contarenus, and Cardinal Fisher, acknowledge the hopeless impracticability of effecting such a demonstration: but, through the potent machinery of a well compacted System of Hermeneutic Principles, Dr. Wiseman claims to have enriched his Communion with the long sought for and long unattainable *desideratum*.

II. To make all sure, however, he promises, at a future time, to shew: that his independent arguments, from Scripture alone, *will receive their full development from the overwhelming force of Tradition which yet remains to be unfolded.*

1. I do not feel quite certain as to the sense, in which the gifted Lecturer would have us to understand the word *Tradition:* whether by it he simply means *The floating opinion which orally subsists in the Church of Rome;* or whether by it he more complexly means *The written attestations of Antiquity which may be alleged to have descended to us.*

He remarks: that, in his promised second volume, *it is not intended to accumulate the usual convincing texts of the Fathers, but rather to communicate such remarks as the study of those venerable authorities has suggested to the author.*

What according to *this* plan, Dr. Wiseman will make of the Fathers, I scarcely know how to anticipate, though I feel as-

But, if it ought to be divided into two parts: then it *may*, or rather indeed it *must*, treat of *two* subjects, either perfectly different or closely allied, according as we suppose the pervading train of thought to be broken or unbroken; because, except for the introduction of either a perfectly new subject or a connectedly supplemental sub-

sured that his remarks upon *any* subject will be eminently ingenious. In my *Difficulties of Romanism*, I have tolerably well travelled over *that* ground myself: and, as I have faithfully resorted to the joint labours of Mr. Berington and Mr. Kirk, to say nothing of the allied labours of those two potent theologians Dr. Trevern and Mr. Husenbeth, I am not altogether ignorant of the *nature* of the evidence which divines of the Roman Church would extract from Antiquity.

2. Something like a plausible case in favour of Transubstantiation may doubtless be made out by adducing portions of the often declamatory and rhetorical statements of the Fathers, PROVIDED *only we studiously keep in the background the* EXPLANATION *repeatedly given by these same Fathers of their own gorgeous phraseology:* and this not quite equitable plan constitutes, so far as I have observed, though probably Dr. Wiseman will form an illustrious exception, the *cheval de bataille* of the latin divines in the matter of Transubstantiation.

But, the moment the EXPLANATION is fairly laid before the reader: the moment he is informed, that the change in the bread and wine, produced by the words of consecration, is declared to be of the same nature and quality as the change in a building, produced by the words of consecration which transmute it from a house into a church; or as the change in an individual, produced by Baptism which transmutes him from a child of wrath into a child of grace; or as the change in a candidate for the Priesthood, produced by ordination which trans-

ject, the very idea of a DIVISION in the Discourse is plainly altogether frivolous and nugatory.

Hence, before we attempt any thing in the way of Exposition, we must, for a right understanding of the Discourse, settle, as far as we can reasonably settle, its abstract Mechanical Structure.

II. After an attentive examination of the whole

mutes him from a laic into a cleric; for all these illustrations are carefully employed: that is to say, the moment he is informed, that the Fathers, according to no interested protestant gloss, but by *their own* explanation of *their own* language, spoke, in the case of the eucharistic elements, not of a *physical*, but of a *moral*, change; he will be apt to think, that Dr. Wiseman's *overwhelming force of Tradition*, unless indeed he should boldly relinquish the old practice of the *Suppressio veri*, must be restricted to *the floating oral Tradition of the modern Roman Church*.

Nor, probably, will such a conjecture as to Dr. Wiseman's plan be diminished, when he reads the specific declaration of Pope Gelasius himself in the fifth century.

Certainly, the sacraments of the body and blood of the Lord, which we receive, are a divine thing: because, by these, we are made partakers of the divine nature. Nevertheless, the SUBSTANCE *or nature of the bread and wine* CEASES NOT TO EXIST: *and, assuredly, the* IMAGE *and* SIMILITUDE *of the body and blood of Christ are celebrated in the action of the mysteries.* Gelas. de duab. Christi natur. cont. Nestor et Eutych. in Bibl. Patr. vol. iv. p. 422.

If the SUBSTANCE of the bread and wine *ceases not to exist* after the consecration of the elements; there can be, I should think from the very terms of the proposition, no TRANSUBSTANTIATION, which is A CHANGE OF SUBSTANCE: and, if, in the mysteries or sacrament, the IMAGE and SIMILITUDE of

Discourse, associated, as in the judgment of the Reformed Anglican Church it ought to be associated, with a concurrent examination of the testimony of Antiquity, I am constrained to say: that, neither in the form of its General Structure, nor yet in any special exclusiveness in the Management of its Phraseology, can I discover the least warrant for a division; whether such division be placed at the end of the forty-seventh verse, or whether it be fixed to the end of the fiftieth verse*.

the body and blood of Christ be celebrated; it is hard to comprehend, how, according to *this* statement, the body and blood can be MATERIALLY and SUBSTANTIALLY present; for according to the Philosophy of sound Hermeneutics, as Dr. Wiseman would say, IMAGE and SIMILITUDE are incompatible with the idea of LITERAL REALITY and SUBSTANTIAL ACTUALITY.

Baronius, shocked, I suppose, that a Pope, though he spoke only the familiar language of the times as exemplified in the perfectly parallel statements of Theodoret and Ephrem of Antioch, should heretically deny the doctrine of Transubstantiation, wishes to give the *Treatise on the two Natures of Christ* to Gelasius of Cyzicus: but that honest and acute Romanist Dupin sufficiently establishes the right of proprietorship in favour of Gelasius the Pope.

* Since this was written, a friend has called my attention to a Number of the *Christian Observer*, which contains a review of my *Primitive Doctrine of Regeneration* and of the second edition of my *Primitive Doctrine of Justification*.

I. So far as I can make out the drift of that remarkable performance, its author is very angry at me: NOT because I have maintained *any erroneous or heretical doctrines*, for the gentle-

1. They, who advocate a division, are apt, perhaps somewhat trippingly, to speak of our Lord's Discourse at Capernaum, as if, like an uninter-

man *himself* allows the doctrines propounded to be *real scriptural verities*; but SIMPLY because, obeying the injunction of my Mother the Church of England, and thence following the example of Cranmer and Ridley and Jewell and Beveridge and Usher and Bull and Pearson and (in a word) all *real* theologians, I have *evidentially* shewn that certain confessedly sound catholic doctrines were received and taught by the Primitive Church.

1. The whole of this is very odd and not a little perplexing.

Had I, by testimony from the Ancients (supposing such to exist), attempted to *subvert* the doctrines *espoused* by the reviewer and to *set up* doctrines *repudiated* by him: I could have readily understood the cause of his anger.

But, when I was *evidentially establishing* those precise doctrines which by a lucky chance are honoured with his *approbation*: why he should *then* be angry with me, I really cannot understand.

2. So far as I can see, his vehement expression of discontent on this *particular* point imports the following to be his principle of Scriptural Hermeneutics as applied to the case now before us.

The more we differ from, and the more we despise, that Early Church Catholic, which, either quite immediately, or almost immediately, conversed with the inspired Apostles: the more rationally certain shall we be, that we interpret Doctrinal Scripture aright. Hence, to cautious investigators of Scriptural Truth, it would have been far more satisfactory, had the Primitive Church been found, upon inquiry, to REJECT *what we deem the sound statement of the doctrines of Justification and Regeneration. But, since, unluckily, the pestilent Early Church, which in the main was the very sink of heretical pravity, does*

rupted Homily or Sermon, it were a single continued and uninterrupted Oration.

But this is not its character: and, in order that

NOT *reject what we deem their sound statement: we must even make the best we can of so untoward and so suspicious a circumstance.*

Unless *this* be the principle and purport of the singular criticism by which two of my Works have been illustrated, I cannot conceive why its inventor should be out of humour with *me*, purely because, in the very manner of Cranmer and the Reformed Church of England, I would shew, that the doctrines, approved by the reviewer *himself* (be it observed), were the doctrines of Christ's Catholic Church from the beginning.

3. Eleven years have now elapsed in this current year 1840, since I ceased to be a reader of the *Christian Observer:* but, from what I recollect of its *early* principles, I should certainly, as respects my two Works now under discussion, have anticipated a hearty presentation of the right hand of fellowship; whereas, according to its present principles, I am pronounced, it seems, to be a stark FOOL, and am doomed (woe is me!) to encounter the awful frown of its stern indignation. It still *professes* to hold certain doctrines of our venerable Church, as *scriptural verities:* but it pours out the vials of its wrath upon the luckless head of a well-meaning individual, who fondly thought, that, by resorting to the Testimony of Antiquity, rather than by wholly building upon the Autocracy of Private Judgment, he was establishing, upon a solid and tangible foundation, the sound faith, which, through evil report and good report, he has unblenchingly held for well nigh half a century. There are some I trust, who will *forgive me this wrong.* Whether I shall *equally* obtain, the absolution of the Romanist who has been wont to claim the Ancients as his own, and the pardon of the Socinian who walks gloriously in the light of his own infallible Private Judgment, is, I suppose, another question.

such may distinctly appear to the eye of the reader, I have, in transcribing the Discourse, paragraphed it, not according to the mere arbitrary di-

II. The same well-bred writer, who undertakes (it seems) the reviewing department of the present *Christian Observer*, by way of proving that my Work on Regeneration *furnishes a striking illustration of the* FOLLY *displayed in referring to the ancient writers as* AUTHORITIES, remarks: that *No two Fathers entertained, on all theological questions, the same views.*

1. The FOLLY, with which he courteously charges me, is no other than the precise FOLLY displayed by the Church of England and all our great divines: and, had he not laboured under the grievous hallucination of a complete *Ignoratio Elenchi*, he would have said, not AUTHORITIES, but WITNESSES TO A FACT.

2. As for his arithmetical expression *No* TWO *Fathers*, it may peradventure imply a profound and severely accurate acquaintance with the old ecclesiastics both greek and latin: but, what *this* has to do with the matter before us, even were he able *in the very letter* to substantiate his somewhat sweeping assertion, I confess myself unable to perceive.

When the early Fathers *collectively* are adduced, not (according to the wild fancy of the reviewer) as AUTHORITIES from whose *private* judgment there lies no appeal, but simply as competent WITNESSES to the *sense* in which the Primitive Church Catholic was *then* familiarly *known* to understand Doctrinal Scripture: we have no particular concern, I apprehend, with their very possible difference of opinion, touching what have always, even by the Church of Rome herself, been deemed *open* questions.

Neither have we any particular concern, I will yet further add, even with the extra-scriptural and unscriptural vagaries, which the Fathers of the fourth and fifth centuries, here differing from their better predecessors, appended to their still retained sound explanations of Scripture: unless, indeed, we are

vision into verses, but according to the interchanged words of the speakers; and, furthermore, that the sort of unconscious delusion, produced by the

prepared to say, that an advocacy of extrascriptural *Prayers for the dead* or of unscriptural *Veneration of dead saints* disqualifies a person for carrying on the chain of CATHOLIC TESTIMONY to the scriptural *Doctrine of the Trinity*.

A difference of any such description as *this*, between Father and Father, affects not their unanimous TESTIMONY from the very beginning, as to WHAT was the *Grand Doctrinal System of the Early Church based upon the solid foundation of the Bible and unequivocally exemplified in numerous ancient Symbols or Creeds*.

For let us take a parallel case.

With equal numerical precision, the reviewer may perhaps be able truly to say: that *No* TWO *Clergymen of the Church of England entertain, on all, even the most minute, theological questions, exactly the same views*. But what then? Will he, from *such* premises, rapidly jump to the conclusion: that *The writings of our Anglican Divines, even though associated as of old with publicly accredited Symbols and Confessions of Faith, will be wholly incapable of affording, to some future inquisitive age, any available* TESTIMONY *as to what was the Grand Scripturally-based Doctrinal System of the Reformed English Church?* Yet to this conclusion must he come, if he would preserve his consistency: for the two cases are exactly parallel.

3. The EVIDENTIAL INQUIRY, for the value and importance of which *I* contend, respects not the miserable frivolity of matters *unscriptural* or *extrascriptural*, but the great catholic doctrines which we believe to be propounded in *Holy Scripture*: such doctrines, for instance, as those which are set forth in all the ancient Creeds, with others of a similar *biblical* description.

Now here, so far from *no two Fathers agreeing* (as runs

versicular figures, may be dissipated, I have, in my transcript, omitted those figures altogether.

In fact, the Discourse is not a Homily, like our

the common idle cuckoo-note of self-satisfied ignorance), they ALL (with the exception perhaps of the half-taught rhetorician Lactantius, who, respecting the Godhead, occasionally delivers the speculations of his own Private Judgment) *perfectly* agree, both in their own personal views, and (what is the only matter with which *we* are specially concerned) in their TESTIMONY to the established sense of the Church Catholic from the beginning: insomuch that, upon this very groundwork of *Universality* and *Aboriginality*, they professedly, even in the form of a canon against those innovating heresies which are the natural fruit of abstract Private Judgment, build their *concurrent* attestation.

Thus speak the assembled Fathers of the great Nicene Council: and, of this striking harmony, I have myself given an illustrious example in my *Apostolicity of Trinitarianism.*

In one hundred and seventy seven extracts from the writings of the Antenicene Fathers with whom lies the *peculiarly* availing strength of HISTORICAL TESTIMONY TO A FACT, I have shewn their united attestation to the primitively acknowledged true import of thirty-five leading texts, the sense of which is litigated between the present Catholic Church and the modern School of Socinianism: while not a *single* instance, I will venture to assert, can be produced, where, of *any one* of those thirty-five texts, they deliver the arnesitheistic interpretation, for which Dr. Priestley and his associates, purely on the strength of their own mere dogmatical Private Judgment, have contended. See my Apost. of Trinit. book i. append. I. numb. i. vol. i. p. 299—377.

Yet, forsooth, we are to be told, by every whipster who mounts a platform or who flourishes in a pamphlet, of *no two Fathers agreeing in their testimony*: and, because, at the de-

Lord's Sermon on the Mount; but, when associated with the intervening matter, it is purely a Dialogue or Conversation: the collocutors, *in* the

sire of a respectable brother clergyman who rightly estimated the vast importance of an appeal to the declarations of WITNESSING ANTIQUITY, I followed out, on the topic of Regeneration, an inquiry of this description; the extraordinary writer of the article before us, in the pride of his high speculations thinking foul scorn both of the Church of England and of her ablest Divines from Cranmer downward, is actually to describe *me*, because I tread in *their* footsteps, as furnishing only *a striking illustration of* FOLLY! Verily, it is passing hard to determine, whether this oracular judgment *ex cathedra* be most remarkable for its sagacity or its modesty!

III. Let us, however, note the special point, on which the wisdom of the *reviewer* exposes *my* joint-stock folly.

1. From an *imperfect* collection of evidence, Mr. Harcourt had come to a conclusion touching a fact, which, if no *additional* evidence existed, I should (as I duly state) have come to myself. But, when the *entire* evidence was before me: then my conclusion, as to the FACT inquired into, was *not* precisely the same as the conclusion of that gentleman.

For this, which is no other than the regular practice of our Courts of Law in the examination of witnesses, I am charged, by the reviewer, with *furnishing a striking illustration of the* FOLLY *displayed in referring to the ancient writers:* that is to say, for the FOLLY displayed in *evidentially* referring to them for the ascertaining of *an historical fact.*

2. From what I had already seen of our modern gentlemen of the Private Judgment School, it was small wonder, that, in my dedication to Mr. Harcourt, I should have easily anticipated the long familiar paralogism of the *Christian Observer.*

You yourself, I say to my friend, *have largely quoted from the ancient ecclesiastical writers: and most fully do I accord*

Synagogue, being Christ and the Capernaites; the collocutors, *out of* the Synagogue, being Christ and his disciples.

with you in the EVIDENTIAL PRINCIPLE, *which you have so soundly and so judiciously laid down. It may, perhaps, therefore, occasion some degree of surprise that we have not been brought exactly to the same conclusion: and* THIS VERY CIRCUMSTANCE MAY PERADVENTURE BE URGED AS A PROOF OF THE SMALL UTILITY OF AN APPEAL TO ANTIQUITY. *Such an allegation, however, would be nugatory. Several of the passages cited by yourself, I had already put down in writing before I had perused your interesting and valuable Work on the Deluge: and I readily own, that, if no other passages of a different tendency occurred in the old Fathers, your conclusion would be legitimate. But the fact is: that there are various other passages of an explanatory nature, which seem to have escaped your observation. The adduction of these, and their combination with such as those which you have produced, have brought me to a result not altogether the same as your own.*

IV. It will, I suppose, be readily believed, that my present notice of the writer employed by the *Christian Observer* springs, from no very high opinion of his discriminative powers, but simply from my conviction of the importance of defending and explaining, whenever it may seem even in the slightest degree needful or advantageous, a most invaluable Principle of Scriptural Hermeneutics.

1. Through the high-vaulting self-sufficiency of too many moderns, who, walking in the steps of Mr. Haynes and Mr. Lindsey and Dr. Priestley, seem to adopt for their motto, *We are they, and* WISDOM *will die with us*, there has, on this point, been a lamentable departure from the solid good sense of our Church and her Reformers and the ablest and best of her sons: insomuch that the exact counter Principle, upon which *alone* Socinianism can make out even a shadow of a case, the Princi-

Such being palpably the Structure of the entire Discourse, we may, according to every just rule of composition, be morally sure: that, if it

ple (I mean) of *Unsupported and Uninformed Private Judgment*, has been held up, to the no small amusement of the mocking Romanists, as the very soul and spirit, the very pith and marrow, of the Reformation.

2. The Principle of *Appeal to* CREDIBLE TESTIMONY *for the substantiation of a* FACT has, indeed, been grossly abused and perverted by the Romanists for the establishment (and even *that*, on mere partial and insulated and comparatively modern evidence) of various extrascriptural and unscriptural, vanities; such, for instance, as those which were rife in the fourth and fifth centuries, thence sedulously and well nigh exclusively resorted to by Latin divines for the purpose of authorising certain of their peculiarities: and I grieve to say, that much better men, even *my friends of the Oxford Tract School*, as the reviewer pleasantly speaks, have, in such abuse and perversion, followed far too servilely in the wake of Popery; for they really seem almost as fond of referring to the fourth and fifth centuries, as the Papists themselves. See my Primitive Doctrine of Justific. append. numb. x. xi. But I have yet to learn, even though aided by the Dialectics of the *Christian Observer*, that the *abuse* of a sound Principle is to debar us from its *use*: and, as I feel small inclination to tie up one of my arms for the purpose of more advantageously meeting either Dr. Priestley or Dr. Wiseman, I shall, with all deference, continue to hold fast by the rational and intelligible Principle of TESTIMONY TO FACTS, which my reviewer deems folly, but which the Church of England enjoins and which all her *real* theologians have worked upon.

They did BEST; says Chillingworth, whose famous though sorely misunderstood axiom is everlastingly quoted by persons who really seem to know nothing of Chillingworth *beyond* the

ought to be divided into two parts treating of two different subjects (whether those subjects be mutually allied or not), the manifest point of division would be, not in the very *middle*, but at the *commencement*, of one of Christ's interlocutions: so that the *first* subject should end, with *one* of his interlocutions; and the *second* subject should begin, with *another* of his interlocutions.

Yet this is not the case.

Whether the proposed division be made at the end of the forty-seventh verse or at the end of the fiftieth verse, according to *either* arrangement, the projected division is made, not (as we might naturally expect) *at the commencement* of some one of Christ's interlocutions, but either *in the very middle* or *about the very middle* of one and the same interlocution.

(1.) The force of my present mechanical objection, derived from the Structure of the Discourse itself, will readily appear to any one, who simply casts his eye upon the transcript as fairly given, both without the versicular figures, and in a single paragraph according to the succession of the dialogising speakers.

bare words of this axiom: *They did* BEST, *that followed* SCRIPTURE INTERPRETED BY CATHOLIC WRITTEN TRADITION; *which Rule the Reformers of the Church of England proposed to themselves to follow.* Relig. of Protest. chap. v. § 82. p. 285.

The reviewer in the *Christian Observer* has discovered Chillingworth's BEST to be mere FOLLY!

Jesus, therefore, answered and said unto them: Murmur not among yourselves. No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day. It is written in the Prophets: And they shall all be taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God: he hath seen the Father. Verily, verily, I say unto you: He that believeth on me, hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This person is the bread which cometh down from heaven: that a man may eat thereof, and not die. I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

Now I confidently ask: would any person, who should read this interlocution without previously having some System to support, ever, for a single moment, imagine, that, in any intermediate part of it, Christ brought to a close his *original* Discourse upon some one particular subject, and then entered upon a *new* Discourse treating of a new and distinct subject?

This question I confidently put to an indifferent reader, in the full persuasion that it will be answered in the negative.

(2.) But how is the single unbroken interlocution managed by those who advocate a division ?

According to *one* plan, our Lord enters upon a new subject at the beginning of the forty-eighth verse with the words, *I am that bread of life:* so that, to suit *this* plan, the single continuous interlocution must be read, broken and divided as follows.

Jesus, therefore, answered and said unto them: Murmur not among yourselves. No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day. It is written in the Prophets: And they shall all be taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God: he hath seen the Father. Verily, verily, I say unto you: He, that believeth on me, hath everlasting life.

I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This person is the bread which cometh down from heaven: that a man may eat thereof, and not die. I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

According to the *other* plan, our Lord enters upon a new subject at the beginning of the fifty-first verse, with the words *I am the living bread:*

so that, to suit *this* plan, the single continuous interlocution must be read, broken and divided as follows.

Jesus, therefore, answered and said unto them: Murmur not among yourselves. No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day. It is written in the Prophets: And they shall all be taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God: he hath seen the Father. Verily, verily, I say unto you: He, that believeth on me, hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This person is the bread which cometh down from heaven: that a man may eat thereof, and not die.

I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

(3.) The two plans of division will now be perfectly intelligible: and I must needs say, that, even independent of the circumstance of a completely gratuitous severing of a single continuous interlocution which occurs in the course of a whole series of interlocutions, the very *difference in opinion*, as to WHERE the division should be made, shews plainly enough the utter groundlessness of

any division at all; for, if the Discourse *ought* to be divided, the point of division would stand out so clear and so well defined and so evidently self-approved that there could be no reasonable dispute about it.

Certainly, the *second* plan of division, which would introduce a new subject at the beginning of the fifty-first verse, is the best of the two: because, though bad is the best, there is at least *some* plea for it in the *primary* introduction of the word FLESH, which had not previously occurred in any portion of the Discourse; whereas, for the *first* plan of division, there is absolutely no plea whatever, save the pure vagaries of an unchastened or perhaps obliquely interested imagination.

But, if we attend to the mechanical construction of the *entire* Discourse, and thence more particularly to the mechanical construction of the *single* interlocution now before us: I doubt, whether we can rationally feel much confidence in *either* project of division.

Let the interlocution in question be simply read, either as I have given it immediately above in a single detached paragraph, or as it stands connectedly in my general transcript of the entire Discourse: and, unless I greatly mistake, all its several clauses will be found so to run into each other in the way of mutual connection, as to preclude all possibility of making out any fair case for a division with a consequent introduction of a new subject.

Had our Lord's interlocution stopped, either at the end of the forty-seventh verse, or at the end of the fiftieth verse; had the Jews put in *their* responsive interlocution, either at the one place, or at the other place; and had our Lord next commenced a fresh interlocution, either at the beginning of the present forty-eighth verse, or at the beginning of the present fifty-first verse; *then* a claim of making a division, either at the one place, or at the other place, semiplausible at least if nothing more, might have been preferred.

But, as the matter *now* stands, we are actually called upon to divide the Discourse and to introduce a new subject in the *middle* of one of Christ's continuous interlocutions: and *that*, without a shadow of tangible reason being alleged, save, on the *one* plan of division, the introduction for the first time of the word FLESH.

2. Our want of confidence in the hypothesis of a division will probably be increased, if we next advert to the management of the phraseology throughout the entire Discourse.

The argument, for a division of the Discourse, runs: that *An entirely new System of Phraseology begins to occur in the latter part of it, which had never occurred in its former part; and, consequently, that, where this new System of Phraseology begins to occur, or (according to one of the plans) about where it begins to occur, there we are obviously taught to make a division in the Discourse and to*

conclude that a new subject with either a new train of thought or an augmented continuance of the original train of thought is introduced *.

Now, doubtless, it is perfectly true, that a new Phraseology begins to occur in the latter part of the Discourse; a Phraseology, which had never occurred in the former part of the Discourse: but it may be doubted, whether this circumstance *alone* is sufficient to warrant the hypothesis of a division and a change of subject.

In order to possess any measure either of consistency or of conclusiveness, the argument must be viewed as laying it down: that, *As the term* BREAD *constitutes the exclusively characteristic phraseology of the earlier part of the Discourse: so the terms* FLESH *and* BLOOD *constitute the exclusively characteristic phraseology of the latter part of the Discourse.*

Such a statement as this would be *correct*, so far as respects the two terms FLESH and BLOOD: but it is *not correct*, so far as respects the single term BREAD.

To make out, on behalf of the argument, a fair plea of conclusiveness, it is necessary, that *each* supposed distinct portion of the Discourse should be characterised *specifically* by its own proper phraseology: so that, as the terms FLESH and BLOOD never occur save in the *latter* portion, in like man-

* Wiseman's Lect. on the Euchar. lect. i. p. 39—41.

ner, correspondently, the term BREAD should never occur save in the *former* portion.

This, I think, is plainly required by the very construction of the argument.

But how stands the matter in point of fact?

Why, truly, the term BREAD, instead of being confined, as the necessity of the argument requires, to the *earlier* portion of the Discourse, occurs no less prominently in the *latter* portion also: and the mode of its occurrence is such as to be absolutely irreconcileable with the theory of the introduction of a new and different subject.

Had the term BREAD been used in the latter portion of the Discourse only in the way of henceforth dismissing it; as, in a transition from one subject to another, we are wont to notice the first subject as being now finished and dismissed: *such* an employment of the term, that is to say, a *single* employment of the term at the very commencement of the supposed change of subject, would, no doubt, have tended to establish the theory at present before us.

But the term, when introduced into the latter portion, is *not* thus employed. On the contrary, it is so used, as to bind the two supposed distinct portions firmly together. The term BREAD is declared to express the very same idea, as the term FLESH: and the EATING OF THE FLESH is pronounced to be identical with the EATING OF THE BREAD.

I am the living BREAD, *which came down from heaven. If a man* EAT *of this* BREAD, *he shall live for ever: and the* BREAD, *which I will give, is my* FLESH, *which I will give for the life of the world. —My* FLESH *is meat indeed: and my* BLOOD *is drink indeed.—As the living Father hath sent me, and I live by the Father: so he, that* EATETH ME, *even he shall live by me. This person is the* BREAD, *which came down from heaven. Not as your fathers did eat manna, and are dead: he, that* EATETH *this* BREAD, *shall live for ever* *.

These several clauses are all taken out of the supposed distinct *second* portion of the Discourse: and, assuredly, they speak quite intelligibly for themselves. The EATING OF THE BREAD, in the *earlier* portion of the Discourse, is palpably identical with the EATING OF THE FLESH in the *latter* portion: and, harmoniously, as Christ, in the *earlier* portion, declares HIMSELF to be the BREAD; so, in the *latter* portion, he speaks of the FLESH and the BLOOD as being HIS OWN flesh and blood.

III. Under these circumstances, I marvel how the theory of a division of the Discourse and an introduction of a new subject at the point of division could ever have been imagined.

The *whole* Discourse, from beginning to end, plainly treats of only *one* subject, whatever, in point of ideality, that precise subject may be: and, as for the introduction of a new phraseology

* John vi. 51, 55, 57, 58.

in its latter portion, such phraseology is employed, not as *supersessive* of the prior phraseology, but purely as *explanatory* of it.

Accordingly, through the entire of the *latter* portion of the Discourse, the two systems of phraseology appear, not only *equally*, but likewise *intermingledly* and *connectedly*.

The BREAD, spoken of in the *earlier* portion, is explained to be the FLESH spoken of in the *latter* portion: the BREAD is Christ; and the FLESH is the flesh of Christ: the FLESH of Christ is meat truly; and the BREAD from heaven, which is Christ himself, is the living BREAD or the living FLESH which Christ will give for the life of the world.

In short, the two terms are so intertwisted with each other, in constant association with the third term EATING and in equal reference to CHRIST HIMSELF, that I see not upon what reasonable ground we can deny the perfect sameness of their ideality.

That nothing, however, may be wanting, I shall subjoin a brief summary of the entire Discourse.

From the eating of the miraculously multiplied loaves, our Lord takes occasion to exhort the Capernaites to labour, not for the meat which perisheth, but for that meat which endureth unto everlasting life and which he himself had the power of giving them: and, from their allegation that their fathers in the desert did eat bread from heaven, he remarks, that the true bread from hea-

ven or the real spiritually nutritious bread of God is he who comes down from heaven and gives life unto the world. When they beseech him evermore to give them this bread, he then declares explicitly: *I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.* His declaration, however, *I am the bread which came down from heaven,* causes forthwith a murmuring among the Jews: and then Jesus, while he checks their murmuring, and while he repeats that he is that bread of life which cometh down from heaven and which confers immortality upon the eaters of it, adds, in explanation; *The bread that I give is my flesh, which I will give for the life of the world.* Such language produces still more dissatisfaction: *How can this man give us his flesh to eat?* Upon this, our Lord, advancing in his explanation, as he had before declared the bread to be his flesh, now states more largely: *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;* subjoining, as if to prevent all mistake in the matter of application, *This person is the bread which came down from heaven.*

On the whole, it strikes upon my own apprehension, as most abundantly clear: that the alleged division in the Discourse, wherever it may be made, is a groundless fiction; and that, instead of two distinct subjects being treated of in two distinct parts of the Discourse, one and the

same subject, that of *Feeding upon Christ the true Bread from heaven* or that of *Eating his Flesh and Drinking his Blood which jointly constitute Himself who is the true Bread and which therefore are identical with the true Bread,* is alone discussed and enforced.

Hence the plain result is: that, precisely as we interpret the *True Bread,* so likewise must we interpret the *Flesh* and the *Blood;* and that precisely as we interpret the *Eating of the true Bread,* so likewise must we interpret the *Eating of the Flesh* and the *Drinking of the Blood.* In other words, whatever interpretation we adopt down to the first mention of the *Flesh* and the *Blood,* that same interpretation we are bound to carry on to the end of the Discourse.

CHAPTER III.

RESPECTING THE IMPORT OF THE DISCOURSE NEGATIVELY.

HAVING now established the position that *Our Lord's Discourse relates throughout to a single subject and not to two distinct subjects,* I may fitly, in the way of preparation, go on to consider the import of the Discourse *negatively:* that is to say, I may go on to consider what is *not* its import.

Until we come to the fifty-first verse which commences with *I am the living bread that came down from heaven,* Commentators, whether Romish or Reformed, are, I believe, agreed, that the Discourse relates entirely to *Belief on Christ:* in other words, they are agreed, that the expression, *Eating the Bread from Heaven,* must be interpreted figuratively or parabolically, not literally or historically. And, in this opinion, they are confirmed, if I mistake not, by the verdict of the Catholic Church in all ages.

But, when we reach the fifty-first verse where the *new term* FLESH is first employed, Romish

Commentators usually contend, that a *new subject*, that of the *Sacrament of the Eucharist*, is proleptically introduced. And, to this opinion, some Reformed Commentators assent, though differing from them altogether in its evolution: for, instead of admitting that portion of the Discourse, which commences at the fifty-first verse, to be *favourable* to the doctrine of Transubstantiation, they are rather inclined to deem it positively *hostile* *.

* See Wiseman's Lect. on the Euchar. lect i. p. 39—41.

Dr. Milner, as I have noted above, in the very curious picture of the Apostolic Tree which appropriately decorates his *End of Controversy*, represents all us of the Reformed Catholic Churches, under the aspect of heretically withered and thence rightly abscinded Branches.

Since, however, by way of returning good for evil and civility for incivility, I have nevertheless complimented the members of the Latin Church with the title of *Roman-Catholics*; though a doubt might be expressed, whether, in consequence of their departure from the scriptural teaching of the Primitive Church, they could properly be termed *Catholic* even with the prefixed limitation of *Roman*, and though many good men, from the ancient Waldenses down to the present day, have, on this perfectly intelligible principle, denied to them altogether both the character and the name of a *Church of Christ*: I may perhaps be allowed to offer a few remarks on this doubtless somewhat difficult subject. See above, Introd. § VIII. 5.

I. Placing, then, discipline out of the question, so far as respects their anomalous position in the two British Islands, which, like Cyprus, justly form an independent Patriarchate of themselves, we may note, that it has sometimes been shrewdly asked: *Can we properly, save in the way of mere courtesy, concede to Romanists at large any share in the title of* CATHOLIC?

Now a simultaneous adoption of *both* these interpretations has been rendered impossible by the establishment of the position: that *The entire Discourse relates throughout to no more than a* SINGLE *subject.*

The question, when Scripture is taken into the consideration, is a very nice one: and it sometimes, by no mean writers among the Reformed, has been put in a verbally different form.

Are we, or are we not, warranted, consistently with our own principles, in deeming the Roman Church a TRUE *and* LIVING *Branch of the Christian Church?*

1. A good deal of the perplexity of this question springs from the ambiguity of the word TRUE: that is to say, whether, in such use of it, we wish it to be understood simply as importing *canonical;* or whether we would employ it pretty nearly as a reduplicate or synonyme of the word *living.*

Now, it is possible, that, in the *former* sense of the word, the Roman Church may be a TRUE Church: while, in the *latter* sense, it may be any thing rather than a TRUE Church. The case very much resolves itself into the distinction clearly recognised in Scripture, between *Official Holiness* and *Personal Holiness.* It is within the bounds of *possibility,* that an individual may be *a* REAL *Bishop,* and yet *a very bad man:* or, still more paradoxically in verbal appearance, inasmuch as the same ambiguity attends upon the word GOOD, *a very bad man* may be *a perfectly* GOOD *Bishop.*

The late amiable Bishop Horne of Norwich, with the kindly playful humour which distinguished him, very happily drew, from the ambiguity of this latter word, a well merited compliment to the Scottish Bishops who waited upon him in the day of their honourable depression for conscience sake.

Your lordship, I am sure, will allow, that at least we are GOOD *Bishops:* said one of their number.

Much BETTER *Bishops than myself, gentlemen, I am quite persuaded:* was the prompt and felicitously delicate reply.

Such being the case, either the *one* or the *other* MUST be rejected as erroneous.

Whether, then, we may, or may not, hereafter, see reason to adopt the *first* interpretation; I

Yet the reply turned upon the very *equivoque*, which I have pointed out.

In the way, then, of an ἀντιστοιχεῖον as Mede would say, we may, I suppose, even though they assert Bishops and Presbyters to constitute only the *single* Order of the Priesthood, allow the Romish Prelates to be GOOD Bishops, without exactly pledging ourselves to say that they are BETTER Bishops than the truly pious and devout Horne: and, on the same principle, if we admit the Roman Church to be a TRUE Branch of the Christian Church instead of being an entirely abscinded Branch as Dr. Milner or his limner depicts us Heretics of the Reformation, it does not exactly follow that we are *therefore* pledged to recognise it as a LIVING Branch; for a dead and withered Branch will adhere to the parent stock no less than a living Branch, until, by some judicial act, in the course of God's moral government, it shall be formally severed and separated.

As, then, I do not possess the *infallibility* wherewithal Dr. Milner abscinds, as *clearly* dead Branches, Luther and Calvin and Melancthon and Zuingle and Queen Elisabeth and Chillingworth, correctly placing them in the same category as Condorcet and Robespierre and Voltaire; and as, moreover, I incline to think or at least to hope, with judicious Hooker, that the Church of Rome *hath yet a little strength and doth not directly deny the* FOUNDATION *of Christianity*; and as, finally, I am not armed, like the meek Bishop of Castabala, with any judicial power to *pronounce* a severance: I shall not venture to return the compliment of the Vicar Apostolic and depict the Roman Church, not only as a withered Branch, but likewise as an abscinded Branch.

promptly, at all events, reject the *second* interpretation as altogether untenable.

Hence, in accordance with this rejection, I assert negatively: that *The subject of the Discourse*

Corporately, she is destined, by the voice of prophecy, to utter destruction and complete separation: but, until then, even the feeble juices, which she may faintly draw from the living stem, may nourish we know not how many saints of the living God; and *I may, I trust,* like Hooker, *without offence, persuade myself, that thousands of our fathers in former times, living and dying within her walls, have found mercy at the hands of the Lord.*

There is a mystery in the divine ways, which I do not comprehend: and, when I recollect Fenelon and Pascal, I will, at all events, not prematurely become a servile imitator of Dr. Milner.

2. If I mistake not, the present position of the Church of Rome is strictly identical with the position of the Ancient Church of Israel when she lapsed into the idolatry of subordinately worshipping dead men and women: for such, indisputably, were the Baalim and Baaloth of apostate Gentilism. The worship of Jehovah was no more directly *abandoned* in the one case than in the other: but each Church alike *engrafted* upon it that miserable superstition which essentially constituted the Demonolatry of the Pagans. Hence, in the denunciations of Prophecy, the corrupt Hagiolatry of debased Christianity is most accurately described as nothing else than a new form of Gentilism. 1 Tim. iv. 1–3. Rev. ix. 20. xi. 2.

How, then, are we to estimate the position of the apostatic Church of Israel?

I should say, that the law of parallism requires us to estimate the position of that Church and the position of the Church of Rome precisely alike.

Each must be deemed a technically REAL Church: though,

is NOT *the subsequently instituted Sacrament of the Eucharist.*

My assertion I make good in the following manner.

pro tanto, neither can be deemed a spiritually LIVING Church. Yet, even in its worst days, God had, in the fallen and blighted Church of Israel, seven thousand sincere and unseen worshippers, who had not bowed the knee to Baal: and the very charge, *Come out of her, my people*, imports, by a plain necessity, that, in the similarly fallen and blighted Church of Rome, the Lord, even on the very verge of her judicial excision, will have a living people, spiritual in their character, though theoretically labouring under the strong hereditary delusion of the Man of Sin.

II. I am quite sensible of the difficulty of writing on this subject without an *apparent* contradictoriness: for, as I have no hesitation in avowing my firm persuasion, that the Demonolatrous Apostasy of Rome is mainly, though not exclusively, the Great Predicted Apostasy, and that in Prophecy the Church of Rome, like Aholah and Aholibamah of old, is described as a mystical harlot or literal idolatress doomed to certain destruction; it may seem inconsistent, if, *nevertheless*, I allow her to be a REAL Church and thence a REAL Branch of the Catholic Church. But I think, as I always have thought, that a good deal of the puzzle springs purely from the ambiguity of the word REAL.

Rome has been an adultress to her spiritual husband: but, although the bill of divorce has been *prepared*, it has not yet been formally *executed*; nor, I suppose, will it be formally executed, until the tremendous predicted day of final excision.

Here, again, we may observe a good deal of parallelism between the two cases of Rome and Israel.

The latter, I apprehend, ceased not to be the REAL, though not the LIVING, Church of God, until she madly precipitated

The various particulars, which our Lord has been pleased to introduce in immediate connection with his peculiar phraseology, *forbid* the opinion: that his Discourse *proleptically* treats of what may

her own divorce by her official rejection of Christ in her official declaration *We have no king but Cesar*. John xix. 15. This declaration, however, having been once made, she formally ceased to be the Church of God: and utter destruction rapidly followed.

In a similar manner, the former ceases not to be a REAL Branch of the Church, though not a LIVING Branch, until she shall have *completed* her predicted political and unprincipled union with Infidelity or the Spirit of the Antichrist. This, however, having been once *accomplished*, as it hath already most conspicuously *commenced*, she will then perish in the common destruction of the Great Antichristian Confederacy.

III. Many, from the old Waldenses downward, have applied the name and character of the ANTICHRIST to Papal Rome.

When I view the dreadful and pertinacious consistency of the Italian Church in gross idolatry and in blood-stained persecution, I cannot marvel at the application, though I think it incorrect. St. John is the only one of the sacred writers who uses the term ANTICHRIST: and, according to the tenor of *his* descriptive phraseology, I see not, what the *Spirit of the Antichrist* can mean save the *Spirit of Infidelity*, or what *Antichrist* in the concrete can mean save a mighty *Infidel Power presiding over a mighty Confederacy of Infidel Powers*. Leagued with such a Combination, represented as the *Kings of the Earth acting under the guidance of a symbolical Wild Beast or a literal Wilful Kingdom*, the Roman Church, if I read the volume of Prophecy aright, will finally perish: and, to the *amount* of that unhallowed league with the undisguised enemies of her Lord, she will herself have *become* a Branch of Antichrist. But the league *itself*, I suspect, pretty much as we may see its com-

be properly and strictly called the SACRAMENT of the Eucharist. That is to say, those particulars *forbid* the opinion: that his Discourse *proleptically*

mencement in the present day, will, on *both* sides be based upon the practically infidel principle of Political Expediency. Rome would employ Anarchical and yet Despotic Infidelity, as her tool for destroying sound religion and for once more erecting her own uncontrouled supremacy: and the Despotism of Anarchical Infidelity would return the compliment by similarly using Popery, as *her* tool, to aid her in working out her own ultimate purposes through the medium of that same destruction of sound religion which she equally hates and which she is equally ready to oppress. As it is written, *That same day, Herod and Pontius Pilate,* Theological Hatred and Gentile Unbelief, *were made friends*: but the basis of their friendship, however disguised by a specious interchange of civility, was the Political Expediency of murdering Christ and suppressing his religion. All prophecy is full of a final overthrow of a vast Mixed Confederacy of God's hardened and irreclaimable enemies.

IV. What are the present tendencies of our own country, may well be a matter of anxious inquiry to the christian patriot. In the rapidly approaching wreck of the kingdoms based upon the platform of the ancient Roman Empire, would *we ourselves* escape desolation, we must search and see: whether, after the manner of our forefathers since the blessed Reformation, we encourage and smile upon the sound unadulterated Gospel both at home and in our colonies; or whether, slighting it and despising it and discouraging it and starving it, we return like a dog to his vomit, and foster with our affectionate patronage the scripturally denounced Demonolatrous Apostasy. It requires not the gift of prophecy to say: that, if the Bible be true, *as* our national conduct is, *such* will be our national destiny.

If the Roman Church, writes a Lay Member of the Church

treats of the Eucharist, as consisting sacramentally of an *Outward Visible Sign* no less than of an *Inward Spiritual Grace.*

In other words, we gather from the particulars

of England, *be really that predicted Apostasy, which the most approved interpreters of Prophecy unanimously maintain, we may rest assured, that every encouragement afforded to a System thus offensive in the sight of Heaven, whether by the grant of political influence, or by any general disposition to relapse into her errors or even to relax from that strenuous resistance to her power and principles which was established at the Reformation, is a* NATIONAL SIN, *for which the severest national chastisement may be reasonably anticipated. This was precisely the view taken by the late excellent Bishop Van Mildert, when, in his place in the House of Lords, he joined in the ineffectual opposition to what was called Catholic Emancipation.*

Convinced as I am, said he (and that upon no light or superficial grounds, but after many years of studious consideration and inquiry), that the religion of Popery is distinctly and awfully pointed out in Scripture, as the great APOSTASY *from the truth, the declared object of divine displeasure: I feel, that I should not be discharging the duty which I owe to a far higher tribunal than your lordships, if I assented to any thing which I believed to have a tendency to strengthen or uphold such a corrupt and erroneous System.—I dare not be instrumental in uniting Popery with Protestantism, nor in destroying or weakening the distinction between Idolatrous Superstition and the Pure Worship of God in spirit and in truth.* The Protestant's Armory. part i. p. 44, 45.

This Work purports to be compiled by a Lay Member of the Church of England: and a most useful manual it is in these days of Infidel Liberalism and God-dethroning Political Expediency. The admirable Van Mildert might at least say: *Liberavi animam meam.*

in question: that, although the Discourse may very possibly refer to that which was afterward constituted the *Inward Spiritual Grace* of the then future Sacrament, it cannot ALSO conjointly refer to the then not appointed and the certainly then not present *Outward Visible Sign.*

I. My reasons, in detail, are these.

1. The Bread, mentioned again and again throughout the entire Discourse, is said, like the manna which is described as its type, to be *Bread from* HEAVEN.

Under such a circumstance, it cannot be the literal bread, which is offered by the Priest, upon the Lord's Table, in order to its benediction and consecration. For, whether the specific doctrine of Transubstantiation be maintained or denied: still, to borrow the language of the venerable Irenèus in the second century, *We offer unto God the bread and cup of blessing, giving thanks unto him, because he has commanded the* EARTH *to produce these fruits for our food* *.

2. The Bread, mentioned in the Discourse, which our Lord identifies with his flesh, is of such potent quality, that, *if any man eat of this bread, he shall live for ever.*

But it cannot be pretended, that the eucharistic

* Προσφέρομεν γὰρ τῷ Θεῷ τὸν ἄρτον καὶ τὸ ποτήριον τῆς εὐλογίας, εὐχαριστοῦντες αὐτῷ, ὅτι τῇ γῇ ἐκέλευσε ἐκφύσαι τοὺς καρποὺς τούτους εἰς τροφὴν ἡμετέραν. Iren. Fragment. in Append. ad Hippol. Oper. vol. ii. p. 64.

bread possesses, through the medium of its being eaten, the power of infallibly conferring upon the eater the lofty privilege of everlasting life. For, apparently, it was eaten by Judas, as well as by the other Apostles: and, assuredly, it may be eaten, not for life but for death, by hypocrites and infidels and disguised profligates, as well as by the true and faithful members of Christ's Holy Catholic Church.

3. The Flesh and Blood, mentioned in the Discourse, have an exactly similar potency ascribed to them: as, indeed, necessarily follows from our Lord's own explicit identification of the Bread and the Flesh. *He, that eateth my flesh and drinketh my blood, hath eternal life.*

But the eucharistic *Antitypes* of the Flesh and the Blood, as Irenèus calls the elements of bread and wine in the Lord's supper, may certainly be mechanically eaten and drunken by the wicked as well as by the godly: and yet they confer not the gift of eternal life upon the former *.

4. Christ unreservedly declares: *He, that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.*

* Καὶ ἐνταῦθα, τὴν προσφορὰν τελέσαντες, ἐκκαλοῦμεν τὸ Πνεῦμα τὸ Ἅγιον, ὅπως ἀποφήνῃ τὴν θυσίαν ταύτην, καὶ τὸν ἄρτον σῶμα του Χριστοῦ, καὶ τὸ ποτήριον τὸ αἷμα τοῦ Χριστοῦ· ἵνα οἱ μεταλάβοντες τούτων των ΑΝΤΙΤΥΠΩΝ, τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τῆς ζωῆς αἰωνίου τύχωσιν· Iren. Fragment. in Append. ad Hippol. Oper. vol. ii. p. 65.

But this mutual intercommunion or spiritual inhabitation cannot, without exception, be predicated of *all* who partake of the Eucharist. For the wicked, though, as Augustine speaks, *they carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ*, yet are in no wise partakers of Christ. Therefore, of such recipients, it cannot be truly said: that Christ dwelleth in them; and they, in him*.

5. The Flesh and Blood, mentioned in the Discourse, have furthermore a negative potency, not less strong than their asserted positive potency. *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.* Here it is plainly stated: that a non-participation of the Flesh and Blood, as they are mentioned and as they are intended in the Discourse, involves a defect of spiritual life here and consequently a loss of eternal life hereafter.

But no one, I presume, whether he maintains or denies the doctrine of Transubstantiation, will venture broadly to affirm: that all, who shall die or who may already have died without having partaken of the Sacrament of the Eucharist, will as-

* Qui non manet in Christo, et in quo non manet Christus, proculdubio nec manducat spiritaliter carnem ejus, nec bibit ejus sanguinem; licet carnaliter et visibiliter premat dentibus sacramentum corporis et sanguinis Christi: sed magis tantæ rei sacramentum ad judicium sibi manducat et bibit. August. Expos. in Evan. Joan. tract. xxvi. Oper. vol. ix. p. 81.

suredly be consigned to everlasting damnation. For, on such an affirmation, not only would our Lord, at the time when he delivered his Discourse shut out, from the possibility of salvation, all those of his hearers who should die before the yet future Institution of the Sacrament of the Eucharist: but he would likewise equally exclude, contrary to the express declarations of Scripture, all the patriarchs, all the prophets, all the righteous men, who, from the beginning of the world, had been called away to their great account previous to the day of that Institution.

II. From these several particulars, taken out of the whole Discourse, it is, I think, quite manifest: that the SACRAMENT of the Eucharist, as subsequently instituted by our Lord *in the outward and visible elements of bread and wine*, answers not to the characteristics associated with the Flesh and the Blood and the Bread from heaven treated of in the Discourse.

Consequently, the Flesh and the Blood and the Bread, as mentioned in the Discourse, cannot proleptically refer to *Christ's Institution of the* SACRAMENT *of the Eucharist* and to *Our Administration and Reception of it.*

That is to say, the Flesh and the Blood and the Bread, as mentioned in the Discourse, though evidently the same as the Body and the Blood mentioned in the words of the Institution, cannot refer to the Eucharist under its aspect of a SACRAMENT:

because, however plainly they may relate to what was made the *Inward and Spiritual Grace* of the subsequently ordained SACRAMENT, they cannot relate *also* to its hereafter newly appointed *Outward and Visible Sign.*

Finally, therefore, as Archbishop Cranmer well remarks, *Christ, in that place of John, spake not of the material and sacramental bread nor of the sacramental eating: for that was spoken two or three years before the* SACRAMENT *was first ordained. But he spake of spiritual bread, many times repeating,* I am the bread of life which came from heaven; *and of spiritual eating by faith, after which sort he was at the same present time eaten of as many as believed on him, although the* SACRAMENT *was not at that time made and instituted. And thence he said:* Your fathers did eat manna in the desert, and died; but he, that eateth this bread, shall live for ever. *Therefore this place of St. John can in no wise be understood of the sacramental bread, which neither came from heaven, neither giveth life to all that eat it. Nor, of such bread, could Christ have then presently said,* This is my flesh: *except they will say, that Christ did then consecrate, so many years before the institution of his Holy Supper*.*

* Defence of the True Doctr. of the Sacram. book ii. chap. 10. Works, vol. ii. p. 338, 339.

CHAPTER IV.

RESPECTING THE IMPORT OF THE DISCOURSE POSITIVELY.

THE negative part of the inquiry having been thus disposed of, I may next proceed to its positive part: that is to say, after determining negatively what is *not* the import of our Lord's Discourse, I may next, as from a sort of vantage ground, proceed to ascertain positively what *is* its import.

I. Though the Discourse cannot *proleptically* refer to the Sacrament of the Eucharist, inasmuch as certain matters, even *previous* to the Institution of that Sacrament and therefore altogether *independently* of it, are declared to be not only necessary to salvation but even infallibly productive of salvation: yet there is no paradox in saying, that the Sacrament, *when* instituted and indeed *at the very time* of its Institution, referred *retrospectively* to the Discourse.

What I mean, is this.

The phraseology, employed by our Lord in the Institution of the Eucharist, is so closely analo-

gous to the phraseology which had previously been employed by him in his Discourse at Capernaum, that it seems well nigh impossible to doubt the existence of a designed reference in the one to the other.

At the first celebration of the Eucharist, when Christ took bread and blessed it and brake it and gave it to the disciples, he said of it: *Take, eat, this is my body.*

And, after a similar form, when he took the cup, and gave thanks, and gave it to them with the charge that they should all drink of it, he said of the wine which it contained: *This is my blood of the New Testament, which is shed for many for the remission of sins* *.

Such was the language used by our Lord at the

* It is a curious circumstance in the history of the human mind, that so clever a man as Dr. Wiseman should have such an extraordinary propensity to theological self-destruction.

One attempt of this suicidal description, which respects the Discourse at Capernaum, I shall *hereafter* have occasion to notice at large. See below, chap. vii.

Another attempt of the same description, which respects the words employed by our Lord in the Institution of the Eucharist, I may *here* be allowed similarly to notice.

Concerning such passages as *The Rock was Christ*, Dr. Wiseman very justly remarks: *We know, that* TWO *material objects cannot be* IDENTICAL.

The reason of this is obvious.

If a Rock be literally Christ: then it cannot, *at the same time*, be a Rock. And, if a Rock *ceases* to be a Rock in

Institution of the Eucharist · and, in point of phraseology, save that he spake not of any *present* bread and wine, the same or nearly the same lan-

order to *become* Christ: then, assuredly, it is *no longer* a rock; nor can it, with any fitness, be *designated* by that name.

On this principle, he goes on to remark, that such a sentence can only be interpreted in one of two ways.

The first way is, to consider one of the objects mentioned as being virtually an epithet: and this would lead us to explain the sentence by asserting its import to be, *The Rock was Christ-like.*

The second way is, to deem the material Rock symbolical of one, who, from his analogous qualities, may, fitly and by a natural metaphor, be esteemed a spiritual Rock: and this would lead us to explain the sentence by asserting its import to be, *The Rock symbolised a spiritual Rock, even Christ who is metaphorically a Rock to his Church.* Lect. on the Euchar. lect. v. p. 179, 180.

I. Nothing can be more just and more reasonable, than this statement of Dr. Wiseman: but now come on the consequences.

From the very words employed by Christ in the Institution of the Eucharist, Dr. Wiseman is strenuously attempting to establish the doctrine of Transubstantiation: and, on the principle of the *Mutato nomine de te fabula narratur,* even a plain man will immediately perceive, that, with the knife of his own statement, he has remorselessly cut his own throat. For, if two material objects cannot be identical; which nobody, I suppose, will deny: then the Bread can just as little be identical with Christ's Body, as the Rock in the wilderness with Christ himself. And, if, thence, we are compelled to deliver the import of the one expression, by saying, either that *The Rock was Christ-like,* or that *The Rock symbolised Christ the spiritual Rock of his Church:* then, equally, we are compelled to deliver the import of the other expression, by saying, either

guage had previously been used by him in his Discourse at Capernaum.

Except ye eat the flesh of the Son of man, and

that *The Bread is like Christ's Body*, or that *The Bread symbolises Christ's Body which in its qualities is the spiritual Bread of his people.*

II. Nay, replies Dr. Wiseman: you are drawing consequences more rapidly than justly.

Christ does not say, BREAD is my Body *and* WINE is my Blood, *which, in point of construction, would have brought these words within a possibility of a comparison with* The SEVEN KINE are seven years *or* the HORNS are kings. *But he says,* THIS is my Body *and* THIS is my blood. *The* THIS *is nothing but the Body and Blood. It represents nothing, it means nothing, till identified, at the close of the sentence, with the sub stances named. This is even more marked in the original Greek, than in our language: because the distinction of genders shews clearly, that the* BREAD *is not indicated, but only a* VAGUE SOMETHING *to be determined by the remainder of the sentence.* Ibid. lect. v. p. 180, 181.

1. The *purport* of Dr. Wiseman's reply is intelligible enough: but his business, I apprehend, is, to establish its *solidity*.

He mentions the original Greek, as being still more marked than our undeclineable English: but, I suppose, he will scarcely pledge his scholarship to maintain any such position, as that the neuter pronoun τοῦτο *cannot*, on the principles of grammatical philosophy, be constructed as referring to the masculine noun ἄρτος. So far as *this* matter is concerned, the simple truth is, that the *strictly* proper grammatical translation of our Lord's two expressions, according to the greek idiom, will run: *This* THING *is my Body*, and *This* THING *is my Blood.*

Hence, the point of idiomatic grammar being settled, the sole question is: *What* THING do the two expressions severally refer to?

drink his blood, ye have no life in you. He, that eateth my flesh and drinketh my blood, hath eternal life: and I will raise him up at the last day. For

Dr. Wiseman assures us, that, in each case, the THIS, the TOTTO, the THIS THING, *represents nothing, means nothing, till identified, at the close of the sentence, with the substances named.*

We, on the contrary, say, that the THIS, the TOTTO, the THIS THING, refers severally to, and therefore severally means, the already mentioned Bread and Wine, respecting which according to *our* apprehension, Christ was plainly speaking.

Thus stands the matter before us: and, when this gloss of Dr. Wiseman's is combined with his immediately previous very just statement, it is quite clear, that, unless the propriety of the gloss can be established, Dr. Wiseman, with his own hand, will have demolished the doctrine of Transubstantiation.

2. The learned Lecturer pronounces: that, when our Lord twice said THIS or THIS THING, he did not mean the Bread, which, with the words, *Take, eat*, he had just broken, and the Cup of Wine, which, with the words, *Drink ye all of it*, he had just given; but only *a vague something*, or rather, in absolute correctness, only *two vague somethings*, altogether distinct from the Bread and Wine, which two vague somethings, lightly floating like down in Dr. Wiseman's rhetorical atmosphere, could not be ascertained as to *what* they were, until the close of each sentence, when we learn for the first time that they are the literal Body and Blood of the Saviour.

Certainly, according to what Dr. Wiseman calls *the philosophy of language*, the whole of this, under whatever aspect it be viewed, seems, to the uninitiated at least, not a little paradoxical.

Even if his insulated Private Judgment be correct in such an interpretation of the words of Institution: still, by the very

my flesh is meat indeed, and my blood is drink indeed. He, that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.

process of his exposition, the doctrine of Transubstantiation will be altogether annihilated.

The decision of the Council of Trent runs: that *There is a conversion of the whole substance of the* BREAD *into the substance of the Body of Christ, and a conversion of the whole substance of the* WINE *into the substance of his Blood; which conversion is, by the Catholic Church, conveniently and properly denominated Transubstantiation.* Concil. Trident. sess. xiii. c. 4. p. 125.

But Dr. Wiseman declares: that the twice repeated THIS does *not* mean the Bread and the Wine at all. *It represents* NOTHING, says he, *it means* NOTHING, *till identified, at the close of the sentence, with the substances named.* That is to say, it represents NOTHING, it means NOTHING, till identified, at the close of the sentence, with the Body and the Blood.

So far as I can judge, the Council directly contradicts Dr. Wiseman: or, if we like better so to phrase it, Dr. Wiseman directly contradicts the Council. For the Council indisputably refers the twice repeated THIS to the *Bread* and the *Wine*: which, while our Lord, or, in all future times, his vicarious Sacrificing Priest, is speaking, it declares to be transubstantiated into the Body and the Blood of Christ. But Dr. Wiseman says: that it represents NOTHING and means NOTHING until we reach the end of the sentence, when we learn, for the first time, that it means ONLY the Body and the Blood.

III. Nevertheless, since we Reformed Catholics do not hold the Infallibility of Ecumenical Councils, even if the Council of Trent *be* Ecumenical, Dr. Wiseman's Insulated Private Judgment *may* peradventure, we will say, abstractedly, set forth the truth: while the Council, abstractedly, *may* peradventure enunciate a falsehood. Yet still, concretely, the Insulated

I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread, that I will give,

Private Judgment even of such a man as Dr. Wiseman, however *in itself* respectable, will be nothing more than the *mere* Insulated Private Judgment of a very ingenious individual, unless it be substantiated and established by the universal testimony of the Catholic Church from the beginning.

To settle this point, then, we have only to inquire: *How* and to *what*, according to the testimony of the Catholic Church from St. Paul downward, the pronoun THIS was always referred; that is to say, *Whether it was referred severally to the Bread and the Wine*, or *Whether it was adjudged to represent nothing and to mean nothing, until, at the close of each sentence, its hitherto unknown import and reference was determined.*

1. St. Paul.

As often as ye eat this BREAD *and drink this* CUP, *ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this* BREAD *and drink this* CUP *of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself: and so let him eat of the* BREAD *and drink of the* CUP. 1 Corinth. xi. 26—28.

2. Ignatius.

I desire the heavenly BREAD *of God, which is the flesh of Jesus Christ the Son of God:—and I desire the* DRINK *of God, even his blood.* Ignat. Epist. ad Rom. § vii.

Breaking one BREAD, *which is the medicine of immortality: the antidote of our not dying, but of our living for ever in Jesus Christ.* Ignat. Epist. ad Ephes. § xx.

3. Justin Martyr.

When the President has given thanks, and when all the people have assented, those whom we call Deacons give to each person present, that he may partake of the BREAD *and* WINE *and water*

is my flesh which I will give for the life of the world.

In the one case, we see, Christians are charged

over which thanksgivings have been offered up. But, among us, this food is called the *Eucharist.* Justin. Apol. i. Oper. p. 76.

4. Irenèus.

We offer unto God the bread and the cup of blessing, giving thanks unto him, because he has commanded the earth to produce these fruits for our food: and then, having finished the oblation, we invoke the Holy Spirit, that he would exhibit this sacrifice, both the BREAD *as the body of Christ, and the* CUP *as the blood of Christ.* Iren. Fragment in Append. ad Hippol. Oper. vol. ii. p. 65.

That BREAD, *over which thanks are given, is the body of the Lord: and the* CUP *is the cup of his blood.* Iren. adv. hær. lib. iv. c. 34. p. 263.

Taking BREAD, *the Lord confessed it to be his body: and the mixture of the* CUP *he affirmed to be his blood.* Ibid. c. 57. p. 290.

5. Tertullian.

Christ called the BREAD *his body.* Tertull. adv. Jud. Oper. p. 135.

6. Cyprian.

The Lord calls the BREAD *his body:—and the* WINE *he calls his blood.* Cyprian. Epist. Magn. fil. lxix. Oper. vol. ii. p. 182.

We find, that it was WINE *which he called his own blood.* Cyprian. Epist. Cœcil. lxiii. Oper. p. 152.

In the WINE *was shewn the blood of Christ.* Ibid. p. 153, 154.

7. Clement of Alexandria.

The Scripture has named WINE *a mystic symbol of the holy blood.* Clem. Alex. Pædag. lib. ii. c. 2. Oper. p. 156.

8. Cyril of Jerusalem.

When Christ himself sets forth and says concerning the BREAD,

to eat the body and to drink the blood of their Lord, UNDER what the Ancient Church was wont to denominate the *types* or *figures* or *symbols* of bread and wine.

This thing is my body; and when he confirms and declares (concerning the WINE), *This thing is my blood: who shall dare to doubt and contradict him?* Cyril. Hieros. Catech. Mystag. iv. p. 237.

9. Jerome.

Let us hear, that the BREAD, *which the Lord broke and gave to his disciples, is the body of the Saviour: inasmuch as he himself said to them; Take, eat, this thing is my body. A parallel remark applies to that* CUP, *concerning which he again said: Drink ye all of this; for this is my blood of the New Testament,* Hieron. Epist. Hedib. cl. quæst. 2. Oper. vol. iii. p. 349.

10. Athanasius.

The Lord called the mystic WINE *his blood.* Athan. Dict. et Interp. Parabol. S. Script. quæst. lxxii. Oper. vol. ii. p. 339.

11. Augustine.

One BREAD *is the whole body of Christ.* August. Enarr. in Psalm. cxlvii. Oper. vol. viii. p. 620.

The Lord calls the BREAD *his body:—and the* WINE *he calls his blood. These are the words of the blessed Cyprian.* August. de Baptism. cont. Donat. lib. vii. c. 50. Oper. vol. vii. p. 74.

12. Gregory of Nyssa.

The BREAD *is originally mere common bread: but, when the mystery shall have wrought its sanctification, it is both called and is the body of Christ.* Gregor. Nyssen, in Baptism. Christ. Oper. vol. ii. p. 801, 802.

13. Facundus.

The sacrament of adoption may be called adoption: just as the sacrament of the body and blood of Christ, which is in the consecrated BREAD *and* WINE, *we are wont to call his body and blood. Not, indeed, that the* BREAD *is properly his body, or*

In the other case, though WITHOUT the intervention of any *types* or *figures* or *symbols*, the necessity of eating the flesh and drinking the blood of the Son of man is distinctly insisted upon.

that the WINE *is properly his blood: but we so denominate them, because they contain the mystery of his body and blood within themselves. Hence it was, that our Lord called the consecrated* BREAD *and* WINE, *which he delivered to his disciples, his own body and blood.* Facund. Defens. Concil. Chalced. lib. ix. c. 5. Oper. p. 144.

IV. I have now given in succession, from the first to the sixth century, a series of testimonies headed by St. Paul himself: which will perhaps enable us to form some estimate of the value of Dr. Wiseman's Insulated Private Judgment touching the import and true reference of our Saviour's twice-repeated THIS.

The matter, I take it, stands thus.

1. According to the unvarying interpretation of the Catholic Church as taught by St. Paul (nor would I here exclude even the Council of Trent), the twice repeated THIS or TOTTO or THIS THING must be referred, as its antecedents, to the bread and wine: so that, *effectively* and *by the plain force of grammatical requirement*, the two expressions, employed by our Lord, run, *This* BREAD *is my body*, and *This* WINE *is my blood*. Thus, both on the authority of St. Paul and (I really may add) according to plain conventional common sense, runs the unvarying catholic interpretation.

But, says Dr. Wiseman, *we know, that two material objects cannot be identical.*

Now, both the BREAD and the BODY, and the WINE and the BLOOD, respectively, are most indisputably *material objects.*

Therefore, as we are taught by our learned and sagacious Lecturer, the necessary import of the two expressions must be:

In the one case, the blood is said to be shed for many for the remission of sins.

In the other case, the flesh is said to be given for the life of the world.

either *This bread is like my body*, and *This wine is like my blood*; or else *This bread symbolises my body which is the true spiritual bread*, and *This wine symbolises my blood which is the true spiritual drink*.

2. Accordingly, as I have, from their own statements, shewn at great length in my *Difficulties of Romanism*, such is precisely the manner, in which the Ancients, when allowed to *explain* themselves, universally profess to understand the words of Institution: and *that* is just what we Reformed Catholics say, though we had not ventured to anticipate that a learned Romish Divine would suicidally volunteer *his* assistance.

With one voice, the Ancients declare: that *Our Saviour's* THIS *refers severally to the bread and wine, and therefore* MEANS *severally the bread and wine, which, immediately before the use of the relative* THIS, *had been introduced and mentioned.*

Dr. Wiseman, however, lays it down, as a matter of universal knowledge; that *Two material objects cannot be identical:* whence he rightly infers; that *Such expressions, as The rock was Christ, must inevitably be interpreted either symbolically or quasi symbolically.* But then, at the same time, as if conscious how his concession would be turned against himself in the matter of our Lord's eucharistic language, he would warily parry the anticipated attack by a most extraordinary exercise of his own mere Insulated Private Judgment: for, as it seems, purely on the strength of that Private Judgment and without producing any evidence as to its correctness, he roundly declares; that *The* THIS *represents nothing and means nothing, being simply a vague something, until identified, at the end of the sentence, with the substances there named.*

Now, most unluckily, this gloss of our ingenious Lecturer's

Thus, in *both* cases, there is a requisition, that the body and blood of Christ should be eaten and drunken by his disciples: and thus, in *both* cases, the life of the world or the remission of sins is set forth, as the matter to be obtained by the shedding of his blood, or by the giving of his flesh. The phraseology, in short, and the ideas associated with the phraseology, are the same, both in the Institution of the Eucharist, and in the Discourse at Capernaum.

Hence, unless we suppose, that the *Body and Blood*, on the one occasion, were something altogether different from the *Flesh and Blood* on the other occasion; and unless we further suppose, that the *Remission of Sins*, associated with them on the one occasion, conveys a totally different idea from the *Purchase of the Life of the World* associated with them on the other occasion: we shall, I think, be compelled to admit, that, although the Eucharistic Sacrament *itself* cannot properly

own Insulated Private Judgment is flatly contradicted by the unvarying voice of the Catholic Church instructed by St. Paul. For that voice, thus instructed, determines: that *The* THIS *relates severally to the bread and wine, and therefore* MEANS *severally the bread and wine, already mentioned.*

Thus the final result is: that, *In the question of Transubstantiation, Dr. Wiseman has committed a theological suicide.* For, if the principle which he lays down as a matter of universal knowledge be true, namely that *Two material objects cannot be identical:* then his cherished doctrine of Transubstantiation *must*, by his own shewing, be false.

be said to have been proleptically intended in the Discourse; yet the phraseology, employed at the Institution of the Eucharist, being plainly identical with the phraseology employed in the Discourse at Capernaum, must therefore have been borrowed from it, and thence must have a designed ideal connection with it.

On the whole, then, we may say: that the Institution of the Eucharist differs from the Discourse at Capernaum only in the single circumstance of the introduction of material bread and wine and of an associated command to eat and drink in remembrance of the Lord. The Discourse sets forth, WITHOUT the intervention of *Sacramental Types or Symbols*, what the Institution sets forth WITH the intervention of *Sacramental Types or Symbols*. In other words, under the phraseology of *Eating the Flesh and Drinking the Blood of Christ*, the SAME vital doctrine, whatever that doctrine may be, is successively propounded, at Capernaum and at Jerusalem, first *unsacramentally*, next *sacramentally*.

Such being the ground, which we have been led to take up; since the *Flesh and Blood*, mentioned in the Discourse, stand INSULATED and WITHOUT the concomitant Symbols of the bread and wine, while the *Body and Blood*, spoken of in the Institution of the Eucharist, stand NOT INSULATED but WITH the concomitant Symbols of the bread and wine: we are, I think, from

the mixed similarity and dissimilarity of the two cases, compelled to say, that, although the Discourse cannot be properly described as a proleptical allusion to the Sacrament, yet the *Flesh and Blood* in the Discourse are the precise matter, which, upon the subsequent Institution of the Eucharist, our Lord was pleased to make the inward and spiritual grace of that Sacrament.

In short, the *absence* or the *presence* of the *Visible Sign*, that is to say, the *absence* or the *presence* of a *Sacramental Character*, constitutes the sole difference between the two cases.

A Partaking of the Body and Blood of Christ, in our Lord's sense of those words, was, as he himself distinctly intimates, necessary to eternal salvation *before* the Institution of the Eucharistic Sacrament: and, doubtless, in the same sense of the words, it still remained equally necessary to eternal salvation *after* the Institution of the Eucharistic Sacrament *.

* This is the most true doctrine of our Saviour Christ, that, whosoever eateth him, shall have everlasting life. And, by and by, it followeth in the same place of John more clearly: *Verily, verily, I say unto you; Except you eat the flesh of the Son of man and drink his blood, you shall not have life in you.*—This taught our Saviour Christ as well his disciples as the Jews at Capernaum, that the eating of his flesh and the drinking of his blood was not like to the eating of manna. For both good and bad did eat manna: but none do eat his flesh and drink his blood, but they have everlasting life.—What need we any other witness, when Christ himself doth testify the matter so plainly:

heaven. If any man EAT *of this bread, he shall live for ever: and the bread, which I will give, is my flesh, which I will give for the life of the world. Verily, verily, I say unto you: Except ye* EAT *the flesh of the Son of man, and* DRINK *his blood, ye have no life in you. He, that* EATETH *my flesh and* DRINKETH *my blood, hath eternal life: and I will raise him up at the last day. As the living Father hath sent me, and I live by the Father: so he, that* EATETH *me, shall even live by me. He, that* EATETH *of this bread shall live for ever.*

Afterward, when his disciples murmured, our Lord added: *The spirit is that which quickeneth: the flesh profiteth nothing. The words, which I speak unto you, are spirit and are life. But there are some of you that* BELIEVE *not.*

To this, the sacred historian subjoins: *For Jesus knew from the beginning, who they were that* BELIEVED *not.*

Finally, when Jesus asked the twelve whether they also would go away, Peter answered him on behalf of the Apostolic College: *Lord, to whom shall we go? Thou hast the words of eternal life. And we* BELIEVE *and are sure, that thou art the Christ, the Son of the living God.*

From the whole of this remarkable intermingling of two modes of phraseology, which pervades our Lord's entire Discourse and which even extends beyond it, we shall find it, I think, impossible not to see: that *Eating the Bread from heaven*

or *Eating the Flesh and drinking the Blood of the Son of man* is, in point of ideality, the same as *Coming unto Christ* and *Believing on Christ*.

Exactly the same matters are predicated of the *latter*, as what are predicated of the *former*.

Without the *former*, no man can attain to everlasting life: and, with it, no man can fail of attaining to everlasting life. Without the *latter*, the attainment of everlasting life by any man is an impossibility: and, with it, the attainment of everlasting life is an infallible certainty.

But it is difficult to conceive, or perhaps I ought rather to say it is absolutely inconceiveable, how things identical of *such* a description can be predicated of two entirely different matters.

Therefore we seem fairly driven to the conclusion: that, in point of ideality, the *Eating the Bread from heaven* or the *Eating the Flesh and Drinking the Blood of the Son of man* is the same as the *Coming unto Christ* or the *Believing on Christ*.

To the present conclusion, accordingly, so far as respects the *Eating the Bread from heaven*, Commentators, both of the Roman Church and of the Reformed Churches, have been alike conducted. For they consider that earlier part of the Discourse, which some of them would make a distinct section of itself, to treat altogether of *Believing on Christ*; while they view the latter part of the Discourse, which again is made into

a distinct section of itself likewise, as referring proleptically to the *Institution of the Eucharist.*

But, if *Eating the Bread from heaven* denotes *Believing on Christ:* then the *Eating of Christ's Flesh,* and consequently the *Drinking of Christ's Blood,* must equally and similarly denote *Believing on Christ.* For, since our Lord explicitly declares the *Bread from heaven* to be *His Flesh:* the *Eating of his Flesh* must inevitably be a phrase of the very same import as the *Eating the Bread from heaven.*

Hence it follows: that those persons, who, from the force of the context, are driven to interpret the *Eating of the Bread* figuratively of *Believing on Christ,* stand absolutely bound, by the very explicitness of our Lord's declaration, similarly to interpret the *Eating of the Flesh* figuratively of the same *Believing on Christ.*

The one draws the other after it: and, since the *Bread and the Flesh* are by Christ himself pronounced to be *identical;* no just law of consistent exposition can ever allow a Commentator to impose respectively two *different* meanings, upon an *Eating of the Bread,* and upon an *Eating of the Flesh.*

2. From what has been said, it will be seen: that, mainly at least, I assent to the interpretation, which makes the *Eating of the Bread* to denote the *Believing on Christ.*

The broad principle of the interpretation, extending that principle also to the *Eating of the Flesh* and the *Drinking of the Blood*, I certainly adopt. But, if we loosely say, that the *Eating of the Bread* denotes *Believing on Christ*: I doubt, whether, in such vagueness of phraseology, we propound our interpretation with sufficient explicitness.

To bring out the just import of the cognate phrases now before us, we must resort, both to the necessity of the phrases themselves, to the general context of the Discourse, and to the subsidiary language employed at the Institution of the Eucharist.

(1.) Now the phrase of *Eating the Bread from heaven*, Bread which our Lord declares to be Himself, seems to import something much more definite and specific, than a *General Belief in his Divine Mission as the great appointed Prophet of God.*

The notion of *Eating a Person*, however figurative may be the expression, involves the idea of the *Death of that Person.* And such an idea is even yet more strongly developed, when the evidently explanatory notion of *Eating that same Person's Flesh and Drinking his Blood* is subsequently introduced. For, if the *Eating a Person*, under the imagery of that Person being *Bread from heaven*, involves the idea of that Person's *Death:* much more strongly and definitely is the

same idea involved, in the *Eating his Flesh*, and in the *Drinking his Blood*.

Thus the very phrases themselves teach us to restrict the *Believing on Christ* to a *Heart-felt Reliance upon the Efficacy of his Death in order to our Attainment of Everlasting Life*.

(2.) With this result from the quality of the allied phrases, will be found to agree the general context of the Discourse.

He, who is the *Bread of God*, giveth life unto the world: and he came down from heaven to do, not his own will, but the will of him that sent him.

Furthermore, the *Bread*, which giveth life *unto* the world, is his own *Flesh*: and this his own *Flesh* he will give *for* the life of the world.

In such language, there can be no doubt, that our Saviour refers prophetically to his death and passion, which would make a full atonement for the sins of the whole world, and which should infallibly secure the eternal salvation of all whom the Father should hereafter give him or would have formerly given him as true and sincere and vitally practical believers.

Again, therefore, we are brought to the same result as before. The *Believing on Christ*, which forms the subject of the Discourse, is, specifically, an *Abiding and influential Reliance upon the complete and exclusive Efficacy of his Death to atone for our sins and thus to reconcile us unto the Father*.

(3.) The language, employed at the Institution of the Eucharist and evidently borrowed from that which had already been used in the Discourse, still leads us to the very same conclusion.

Jesus brake the bread, and poured the wine into the cup: and, when this preparation had been made, he said of the broken bread, *This is my body which is given for you;* and, of the poured out wine, he said, *This is my blood of the New Testament which is shed for many for the remission of sins* *. He added solemnly; *Do this in remembrance of me:* and the inspired comment of St. Paul upon the whole transaction is; *As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come* †.

Here, again, we are brought exactly to the same result as before. The subject of the Discourse at Capernaum is, not a *Vague General Believing on Christ* such as those may have who slight or reject the doctrine of the Atonement, but a *Specific and particular and abiding and practically influential Belief in the Saving Efficacy of his Death.*

3. Thus, I apprehend, we may now safely lay down the following determination.

* Matt. xxvi. 26—28. Mark xiv. 22—24. Luke xxii. 19, 20. St. Paul gives the words of Institution, *This is my body which is broken for you.* 1 Corinth. xi. 24. Probably our Lord used *both* expressions.

† 1 Corinth. xi. 26.

The *Eating of the Bread from heaven*, which Bread is identical with Christ himself; or the *Eating of the Flesh of Christ and Drinking his Blood*, as dwelt upon in the Discourse at Capernaum, and as afterward constituted by him the Inward Spiritual Grace of the Sacrament of the Eucharist: this *Eating* ideally imports an *Exclusive Dependence upon our Lord's Meritorious Sacrifice of Himself for the life of the world, practically associated with a Spiritual Dwelling of the Believer in Christ and of Christ in the Believer* *.

III. With this key in our hands, the whole, both of Christ's Discourse at Capernaum, and of

* The true eating and drinking of the said body and blood of Christ is, with a constant and lively faith, to believe, that Christ gave his body and shed his blood upon the cross for us, and that he doth so join and incorporate himself to us, that he is our head, and we his members and flesh of his flesh and bone of his bones, having him dwelling in us, and we in him. And herein standeth the whole effect and strength of this Sacrament. And this faith God worketh inwardly in our hearts by his Holy Spirit, and confirmeth the same, outwardly to our ears by hearing of his word, and to our other senses by eating and drinking of the sacramental bread and wine in his holy supper. Cranmer's Defence of the true and cathol. doctr. of the Sacram. book i. chap. 16. Works. vol. ii. p. 306. Edit. Jenkyns.

What need we any other witness, when Christ himself doth testify the matter so plainly, that, whosoever eateth his flesh and drinketh his blood, hath everlasting life; and that *to eat his flesh and to drink his blood* is *to believe in him*; and, whosoever believeth in him, hath everlasting life. Ibid. book iv. chap. 2. Works. vol. ii. p. 426.

his subsequent Institution of the Eucharist, will be perfectly intelligible.

1. In his Discourse, our Lord declares, that the *Eating of his Flesh* and the *Drinking of his Blood* are absolutely essential to salvation; and, as he makes no exceptions, so, in order to exhibit the true spiritual character of the action, he promulgates his declaration, *before* the Institution of the symbolical Sacrament of the Eucharist, and consequently when there was no *opportunity* of imagining that material bread and wine are transubstantiated into his material body and blood.

From the unbending universality, therefore, of the declaration, we learn, in the way of a necessary result: that the patriarchs and prophets and all godly men since the fall of Adam must, in our Lord's sense of the words, have eaten his flesh and drunken his blood; though none of them could have partaken literally of that material Sacrament, which he did not institute until immediately before his crucifixion. For, since Christ declares that the *Eating his Flesh* and the *Drinking his Blood* are invariably essential to salvation, and since he has also distinctly asserted that the patriarchs and the prophets and holy men from the four quarters of the world shall hereafter sit down in the kingdom of God: it plainly follows, that, in the real or spiritual sense of the words though not in their false or literal sense, all these

precursive individuals must have eaten the Lord's flesh and have drunk the Lord's blood *.

Accordingly, as the Church of England in unfigured language well expresses the matter, *both in the Old and in the New Testament, everlasting*

* Christ, in that place of John (chap. vi. 51.), spake not of the material and sacramental bread nor of the sacramental eating (for that was spoken two or three years before the Sacrament was first ordained): but he spake of spiritual bread, many times repeating *I am the bread of life which came from heaven*, and of spiritual eating by faith; after which sort he was at the same present time eaten of as many as believed on him, although the Sacrament was not at that time made and instituted. Cranmer's Defence. book ii. chap. 10. Works vol. ii. p. 338, 339.

The Papists say, that the fathers and prophets of the Old Testament did not eat the body nor drink the blood of Christ: we say, that they did eat his body and drink his blood, although he was not yet born or incarnated. Ibid. book iii. chap 2. p. 357.

Therefore saith he, *The words which I do speak be spirit and life:* that is to say, they are not to be understanded, that we shall eat Christ with our teeth grossly and carnally, but that we shall spiritually and grossly with our faith eat him being carnally absent from us in heaven; and in such wise as Abraham and other holy fathers did eat him, many years before he was incarnated and born. Ibid. book. iii. chap. 10. p. 378.

Dr. Waterland has very usefully summed up the particulars of the venerable Primate's explanation of our Lord's Discourse at Capernaum: and I here subjoin his statement.

The sum, then, of Archbishop Cranmer's doctrine on this head is: 1. that John vi. is not to be interpreted of *oral* manducation in the Sacrament, nor of spiritual manducation as *confined* to the Eucharist, but of spiritual manducation *at large*, in that or any other Sacrament, or out of the Sacraments; 2. that

life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man *. *For although the old fathers and martyrs and other holy men were not named christian men, yet was it a christian faith that they had: for they looked for all benefits of God the Father,*

Spiritual manducation, in that chapter, means the feeding upon Christ's *death* and *passion*, as the price of our redemption and salvation; 3. that, In so feeding, we have a spiritual or mystical *union* with his *human nature*, and by that with his *Godhead*, to which his humanity is joined in an *unity of person*; 4. that Such *spiritual* manducation is a privilege belonging to the Eucharist, and therefore John vi. is not *foreign* to the Eucharist, but has such relation to it as the *inward thing signified* bears to the *outward signs*. Review of the Doctr. of the Euchar. chap. vi. Works vol. vi. p. 141.

The same view of the Discourse was taken by Peter Martyr, who, about ten years after, engaged in the cause. He considers the general principles there taught, as being *preparatory* to the *Institution* of the Eucharist, which was to come after. Our Lord, in that chapter, gave intimation of *spiritual food*, with the use and necessity of it. Afterward, in the Institution, he added *external symbols*, for the notifying one particular act or instance of *spiritual* manducation, to make it the more solemn and the more affecting. Therefore John vi though not directly spoken of the Eucharist, yet is by no means *foreign*: but rather looks forward toward it, bears a tacit *allusion* to it, and serves to reflect light upon it. Ibid. p. 142.

From what has been observed of these two eminent *Reformers*, continues Dr. Waterland, we may judge, how John vi. was understood at that time: not of *doctrines* nor of *sacramental* feeding, but of *spiritual* feeding at large, feeding upon the *death* and *passion* of Christ our Lord. Ibid. p. 143.

* Art. vii.

through the merits of his Son Jesus Christ, as we now do. This difference is between them and us: that they looked when Christ should come; and we be in the time when he is come. Therefore, saith St. Augustine, the time is altered aud changed, but not the faith. For we have both one faith in one Christ *.

The present most necessary and important doctrine, which our Lord at Capernaum declared in a figure, is explicitly set forth by St. Paul even in so many words.

Moreover, brethren, I would not that ye should be ignorant, how that our fathers—did all eat the same spiritual meat, amd did all drink the same spiritual drink. For they drank of that spiritual Rock that followed them: and that Rock was Christ †.

That is to say, agreeably to the just comment of Archbishop Cranmer, *They spiritually, by their faith, were fed and nourished with Christ's body and blood, and had eternal life by him, before he was born, as we have now that come after his ascension* ‡.

To the same purpose, he had previously, in the same place, remarked: *We spiritually and ghostly with our faith eat him, being carnally absent from us in heaven; in such wise as Abraham and other*

* Homil. book i. serm. of Faith. part ii. p. 32.

† 1 Corinth. x. 1, 3, 4.

‡ Cranmer's Defence. book iii. chap. 10. Works. vol. ii. p. 378.

*holy fathers did eat him, many years before he was incarnated and born**.

In truth, after no other manner than *spiritually*, was it possible for the ancient patriarchs to have *eaten the flesh and drunk the blood of the Son of man.* And yet they *must* have eaten his flesh and drunk his blood: for, *without* the participation of this food, they would, as Christ explicitly pronounces, *have had no life in them.*

2. Our Lord having thus declared the absolute and universal necessity of eating his flesh and drinking his blood, we plainly must not confine that action to the outward reception of a Sacrament, which, *at that time,* had not been instituted. For, if we *do* thus confine it: *then,* contrary to his express declaration of such universal necessity made *before* the Institution of the Eucharist, the salvation of every son of Adam will be set forth as suspended upon the actual participation of that Sacrament.

The Romanists say, remarks Archbishop Cranmer, *that good men eat the body of Christ and drink his blood, only at that time when they receive the Sacrament: we say, that they eat, drink, and feed of Christ, continually, so long as they be members of his body. They say, that the body of Christ, which is in the Sacrament, hath his own proper form and quantity: we say, that Christ is there sacra-*

* Cranmer's Defence. book iii. chap. 10. Works. vol. ii. p. 378.

*mentally and spiritually, without form or quantity. They say, that the fathers and prophets of the Old Testament did not eat the body nor drink the blood of Christ: we say, that they did eat his body and drink his blood, although he was not yet born nor incarnated**.

True indeed it is, that, to worthy recipients, the holy Sacrament is a special mean or instrument through which they spiritually eat the flesh of Christ and drink his blood: for, as St. Paul emphatically asks, *The cup of blessing which we bless, is it not the communion of the blood of Christ; the bread which we break, is it not the communion of the body of Christ* †?

But still it is not, *mechanically* as it were, the *exclusive* necessary channel of communicating that inward grace of a vital faith in the atoning efficacy of the Lord's death, which is purely a *moral* act, and which in the Discourse at Capernaum is set forth under the kindred phraseology of *Eating the Flesh and Drinking the Blood of the Son of man:* so that this inward grace, which involves a dwelling of the believer in Christ and of Christ in the believer, is, unless *accompanied* by the outward sign, of necessity *absent.*

Such a notion is totally inconsistent with the

* Cranmer's Defence. book iii. chap. 2. Works. vol. ii. p. 357.

† 1 Corinth. x. 16.

whole tenor of the Discourse, to which the Institution of the Eucharist indubitably refers.

If indeed, the commemorative Sacrament be profanely despised and neglected as superfluous and nugatory: then, to adopt Augustine's language respecting the allied Sacrament of Baptism, there is no participation in the inward grace; for the very temper thus evinced shews, that the individual is a stranger to the necessary spiritual action of eating the flesh of Christ and drinking his blood*. Yet, if a man be precluded from

* Baptismus quidem potest inesse, ubi conversio cordis defuerit: conversio autem cordis potest quidem inesse, non percepto baptismo; sed, contempto, non potest. Neque enim ullo modo dicenda est conversio cordis ad Deum, cum Dei sacramentum contemnitur. August. de Baptism. cont. Donat. lib. iv. c. 25. Oper. vol. vii. p. 53.

The MODE, in which our great Anglican Reformer Cranmer, to whose *Defence of the True and Catholic Doctrine of the Sacrament* I have here occasion so often to refer, was led finally to renounce every modification of the intrusive novelty of *Christ's Carnal and Material Presence in the Eucharist*, may well read a lecture to those wrong-headed dabblers in shallow theology, who, to the high amusement of the laughing Romanists, pronounce any appeal to Antiquity, for the purpose of ascertaining the import of Doctrinal Scripture, to be pure unmingled FOLLY.

Cranmer, of course, was originally a Transubstantialist. His adoption of this scheme rested upon the modern decision of the Roman Church in the thirteenth century: and, whatever bold assertion might be made to the contrary, the system, in matter of FACT, was *new-fangled*. Consequently, having been struck out *long after the beginning*, it was *a mere human phantasy*,

receiving the Eucharist either by invincible constraint or by an absolute want of opportunity:

resting altogether upon unauthoritative and uninstructed Private Judgment. But Cranmer knew not this: and, thence, in each successive case, honestly believed, that he was holding what had ever been the faith of the Catholic Church from the very time of its foundation.

Now, in what *manner* was he weaned from this novelty? Was it, on the modern plan (falsely alleged to be the very characteristic of our Anglican Reformation), by an independent exercise of his own mere untaught Private Judgment upon the bare words of Scripture?

Nothing of the sort. The *folly* of Cranmer, as some wiseacres would now style it, took what any clear-headed man would deem a much more rational course.

The Treatise of Ratramn on the Eucharist, written at the request of the Emperor Charles the Bald about the middle of the ninth century, made its first appearance in print at Cologne in the year 1532: and, at length, found its way into England. Here it was perused by Ridley, who was then living retired upon his Vicarage of Herne in Kent. By a perusal of this Treatise, expressly composed to meet the then nascent superstition of a Carnal or Material Presence of Christ in the Eucharist broached on the true principle of Private Judgment by Paschase Radbert, *he became convinced* (I adopt the words of a very able and valuable writer); *that those, who believe that Transubstantiation has* EVER *been maintained by the Catholic Church, proceed upon an assumption merely gratuitous: and farther inquiries did not allow him to doubt, that the doctrine could be satisfactorily traced to no very remote period. Having come to these conclusions, he took an opportunity of communicating them to Cranmer; probably, some time in the year* 1546. *The Archbishop then, assisted by Ridley, applied himself to a consideration of the Eucharistic Question, with all that cautious*

then, by a devout faith, he may, nevertheless, *without* a participation of the visible symbols, eat

and persevering industry which he never failed to use in every matter of importance. At length, his mind became satisfied as to the truth: and, some time in the year 1547, *he felt convinced that the Carnal Presence was a doctrine unacknowledged by the Ancient Church. His inquiries, in fact, terminated, like those of Wickliffe, in a full persuasion, that no ecclesiastical authority had ventured to impose a belief in any thing like Transub stantiation, as an article of faith, before the eleventh century. If, said he to the Commissioners at Oxford, it can be proved by any doctor, above a thousand years after Christ, that Christ's body is there (in the Eucharist) really, I will give it over.* Soames's Hist. of the Reform. of the Church of England. vol. iii. chap. 2. p. 177, 178.

Cranmer, we see, was satisfied of the utter falsehood of any Material Presence of Christ in the Eucharist, by the reasonable process of subjecting the doctrine to Historical Testimony. Finding that no such notion was received by the Catholic Church in the ninth century, as distinctly appeared from the Official Work of Ratramn, he was led to prosecute his inquiries into still higher Antiquity: and the result was his thorough conviction, that the vain fancy was of only recent origination, and therefore that it could not be a genuine primordial truth always received as the sense of Scripture.

Now, had Ridley and the Archbishop renounced all appeal to Antiquity as a manifestly useless *folly*, they would never have rejected their early instilled belief of a Material Presence of Christ's body and blood in the Eucharist: and thus, if our wise Reformers had acted upon the modern notable principle of despising the Historical Testimony of the Ancients as altogether worthless, the Church of England would no doubt, have been saddled with the novel dogma of Transubstantiation.

In truth, so completely had the fierce persecution of the

the true bread from heaven, just as those might eat it, upon whom Christ enforced its absolute necessity even *before* the institution of the Eucharist.

fifteenth century obliterated all general knowledge of the past, that, in the following age of the Reformation, few were aware of the disgraceful *newness* of the dogma: and still fewer were aware, how long the *old* antitransubstantial doctrine of the Anglo-Saxon Church lingered in England, maugre the attempts of Lanfranc and other foreign priests to introduce, after the Norman Conquest, the *novel* Italian Standard of Orthodoxy.

Those, who believe that Transubstantiation had ever been the doctrine of British Christians (says Mr. Soames, to whose valuable Works we are so largely indebted for information of this description), *will probably wonder, that, near the close of the thirteenth century, it should have been deemed necessary to press upon the Clergy the careful teaching of that tenet.—But, notwithstanding the authority and endeavours of the Roman Bishops and their creatures, it was long before men generally were persuaded to believe in Transubstantiation. In the middle of the fourteenth century, few persons of superior intelligence entertained that opinion. Its advocates, indeed, could devise no mode of defending it effectually, but by resting it on the authority of the Papal See, then infamous throughout Europe for extortion, venality, and every species of political delinquency. By that See, the tenet continued to be supported with the most intrepid consistency: and, toward the close of the fourteenth century, Gregory XI. decided; that, should the consecrated bread find its way into the stomach of a mouse or into the receptacle of human excrement, thither would descend the Saviour's body. But such nauseous absurdities, however defended by subtle schoolmen or fanatical friars, were revolting to the good sense of mankind: and, therefore, it is not matter for surprise, that, when Gregory's contemporary, the illustrious Wickliffe, once more*

Respecting, then, the real presence of Christ, which, so far as the Sacrament of the Lord's Sup-

introduced to men in superior life the eucharistic belief of their ancestors, the calumniated priest should have been credited, by many competent judges, in preference to the tri-crowned pontiff. The tremendous powers of persecution, with which the ruling ecclesiastics contrived to arm themselves after Wickliffe's death, soon banished his opinions from those classes where much of worldly goods may be lost or gained. Nor, as at that period the supply of books was comparatively scanty, were men, divided by a few generations from the contemporaries of our celebrated early Reformer, easily enabled to judge as to the real state of religious opinion at the time of his appearance. The traditional knowledge of man is confined within very narrow limits: and, unless he possesses ample means of consulting written documents, he cannot hope for any thing more than a vague idea of that which occurred even a century before his own time. Hence it happened, that, at the beginning of the Reformation, so few men of learning possessed any acquaintance with the real history of Transubstantiation. The century, which preceded them, was one of fierce persecution against all who denied that doctrine: and, as the materials for understanding the ecclesiastical history of the middle ages were mouldering in oblivion, the frightful cruelties of the fifteenth century effected their intended object. Scholars examined not the progress of those doctrines, which they were called upon to believe. They heard, with implicit faith that the Church of Rome then professed no other tenets than those which she had entertained from the first. If, therefore, a denial of the Carnal Presence became the subject of attention, it was not doubted, that this was a heresy, broached by Berenger, and revived by Wickliffe. No scholar, probably suspected: that something like Transubstantiation first attracted notice in the ninth century, and was immediately opposed by divines of the highest reputation; that the Roman Church did

per is concerned, has occasioned so much disputation, I should say: that Christ is *bodily* present in

not venture to commit herself to this doctrine, until the eleventh century; that she did not embody it in her formularies, until the thirteenth; that it was warmly opposed, during that and the following age; that it was at length established in superior life, by dint of sanguinary persecutions; and that its authority was wholly derived, from lying wonders, the interested assertions of Popes, and the equivocating sophisms of schoolmen. In consequence of their reliance upon Luther's authority, english divines of eminence, attached to the Reformation, were particularly late in acquiring a knowledge of these facts. Ibid. p. 170, 171—174.

Trusting, no doubt, to this general ignorance, and indeed most probably (for, at least, we would charitably *hope* so) being alike ignorant themselves, the doctors of the Council of Trent did not assert the dogma of Transubstantiation, either upon their own Private Judgment, or upon the bare authority of the Papal See: but, on the contrary, venturing with excessive rashness to imitate the first Ecumenical Council of Nice which boldly and truly declared the doctrine of the Son's Consubstantiality with the Father to have been EVER the doctrine of the Catholic Church, they roundly asserted; that the tenet of Transubstantiation, as defined by themselves, had EVER been the full persuasion of the Church of God (persuasum SEMPER in Ecclesia Dei fuit Concil. Trid. sess. xiii. c. 4. p. 125.); and, consequently, on this precise ground, that it must be received by all devout Catholics as an indubitable scriptural verity.

Now here, by a fatal mistake, they committed themselves to a challenged examination of evidence.

The doctrine, defined they, *has been held, as expressing the real mind of Scripture, from the very beginning.* THEREFORE *it must be true.*

Hence, by their own statement, it inevitably follows: tha

heaven, *sacramentally* present in the consecrated

IF *the doctrine has* NOT *been held, as the real mind of Scripture, from the beginning;* THEN *it must be false.*

From this cleft stick, I defy the ingenuity, even of Dr. Wiseman himself, to extricate his Church.

But, when the question stands thus propounded by the very Council of Trent, what are we to do?

Our modern Private Judgment theologians, *practically* the most useful allies of Popery, declare at once: that, instead of foolishly resorting to the evidence of Antiquity, we must leave the Romanists in full possession of the ground which they have so confidently occupied; and addict ourselves to the highly convincing expedient of declaring our own insulated persuasion, that, let unvarying Antiquity say what it will, *our* unauthoritative exposition of the words of Institution must needs be the true one, and thence ought forthwith to be adopted by the romish divines.

On the contrary, the Church of England, treading in the steps of Cranmer, promptly meets the conditional decision of the Council, and stoutly grapples with it upon its own terms of combat. You appeal to Antiquity: and to Antiquity you shall go. The doctrine, which you would impose upon us as one that has invariably been held by the Church from the beginning, was totally unknown to the Ancients: and, when it first began to pullulate, the daring innovation was immediately opposed and rejected, as a mere new-fangled production of the Private Judgment of some few vainly speculative individuals. Hear the recorded censure of Archbishop Raban of Mentz: and then blush for your unfounded claim of the verdict of all Antiquity. LATELY, *indeed,* SOME INDIVIDUALS, Raban writes about the year 825, NOT THINKING RIGHTLY *concerning the sacrament of the body and blood of the Lord, have said: that That* VERY *body and blood of the Lord, which was born from the Virgin Mary, in which the Lord himself suffered on*

elements which symbolise or represent his body

the cross, and in which he rose again from the sepulchre, is the SAME *as that which is received from the altar. In opposition to which* ERROR *as far as lay in our power, writing to the Abbot Egilus, we propounded what ought* TRULY *to be believed concerning the body itself.* Raban. Maur. Mogunt. cited in my Diffic. of Roman. book ii. chap. 4. § IV. 4. (1.) p. 372. Here that very notion of a Carnal or Material Presence of Christ's Body and Blood in the Eucharist, which you have since moulded into your doctrine of Transubstantiation, and which you now call upon us to receive on the explicit ground of its having ALWAYS been held by the entire Catholic Church, is attested, purely in the way of a FACT, by a distinguished Prelate in the ninth century, to have been *then* an ERROR started LATELY by only SOME INDIVIDUALS. With what face can you henceforth pretend, that this convicted imposture of yesterday was a primitive apostolic doctrine invariably held by the whole Catholic Church from the very beginning?

And now let us ask; *Who* is the real ally and Promoter of Popery? The modern Private Judgment man; who would leave the Romanist in undisputed possession of the boldly alleged verdict of the never varying Catholic Church? Or the dutiful son of Cranmer and the Church of England; who, meeting him on his own principles, would knock from under his feet the very ground upon which he claims to stand?

I suspect, that the Romish Clergy well know, *which* plan is most likely to gain proselytes from their communion: and I suspect it the rather from the outrageous abuse which I have received from some of them, because I have perseveringly adopted this very plan of knocking the ground from under their feet. Had I followed the plan of the Private Judgment gentlemen, and had I thence left them in *undisputed possession* of a boldly claimed invariable ecclesiastical testimony from the very beginning: I should have escaped, I make no doubt, the angry

and blood, and *spiritually* present in all faithful christian people *.

3. Since, like the *Eating of the true Bread from Heaven* with which the *Flesh* is expressly iden-

scurrility of Dr. Trevern and Mr. Husenbeth. Their very wrath shews, that I have struck the right nail upon the head: and I glory in the consciousness of having merited it.

* Although Christ, in his human nature, substantially, really, corporally, naturally, and sensibly, be present with his Father in heaven: yet, sacramentally and spiritually, he is here present. For, in water, bread, and wine, he is present, as in signs and sacraments: but he is indeed spiritually in the faithful christian people, which, according to Christ's ordinance, be baptised, or receive the holy communion, or unfeignedly believe in him. Cranmer's Defence. book i. chap. 17. Works. vol. ii. p. 311.

And, although we do affirm, according to God's word, that Christ is in all persons that truly believe in him, in such sort, that with his flesh and blood he doth spiritually nourish and feed them, and giveth them everlasting life, and doth assure them thereof, as well by the promise of his word, as by the sacramental bread and wine in his holy Supper, which he did institute for the same purpose: yet we do not a little vary from the heinous errors of the Papists. For they teach, that Christ is in the bread and wine: but we say, according to the truth, that he is in them that worthily eat and drink the bread and wine. —They say, that Christ is received in the mouth, and entereth in with the bread and wine: we say, that he is received in the heart, and entereth in by faith. Ibid. book iii. chap. 2. p. 356.

Figuratively, he is in the bread and wine; and, spiritually, he is in them that worthily eat and drink the bread and wine: but, really, carnally, and corporally, he is only in heaven, from whence he shall come to judge the quick and dead. Ibid. book iii. chap. 14. p. 401.

tified, the *Eating of Christ's flesh* and the *Drinking of his Blood*, is insisted upon in the Discourse at Capernaum and as afterward symbolically represented in the reception of the eucharistic bread and wine, denote the *Lively and abiding exercise of an implicit faith in the atoning efficacy of the great sacrifice once offered up for the life of the world:* we shall readily perceive the congruity of our Lord's declaration; not only that, EXCEPT *we eat the flesh of the Son of man and drink his blood, we have no life in us;* but also, furthermore, that, WHOSOEVER *eateth his flesh and drinketh his blood, hath eternal life,*

On the one hand, no person, who eateth and drinketh in the sense wherein Christ employed the phrase, can possibly fail of attaining everlasting salvation. But then, on the other hand, the wicked, who, profanely and impenitently and without any practical reliance upon the Lord's death or (as the Apostle speaks) without that faith which worketh by love, eat and drink the outward sacramental tokens of so great a thing, do in no wise, *therefore* and *ex opere operato*, partake of the life-giving bread from heaven. A person, who does nothing more than externally partake of the consecrated bread and wine, may, in the Eucharist, eat and drink, not to his own salvation, but to his own condemnation: while a person who really eats the flesh and who really drinks the blood of the Son of man, will assuredly obtain

eternal life; because, upon this precise condition, in the covenant of grace, the gift of eternal life is suspended.

Here lies the difference, between the doctrine of the Church of Rome and the doctrine of the Church of England: a difference, inevitably produced, by the maintaining or by the rejecting the dogma of Transubstantiation. As our chief Anglican Reformer well puts the matter: *They say, that every man, good and evil, eateth the body of Christ: we say, that both do eat the sacramental bread and drink the wine, but none do eat the very body of Christ and drink his blood, but only they that be lively members of his body* *.

4. When, after quitting the Synagogue at Capernaum, the Disciples murmured, because Christ had declared the necessity of eating his flesh and drinking his blood: he said to them; *Doth this offend you? What then shall it do, if ye shall see the Son of man ascend up where he was before?*

On a hasty view of the Discourse, this prophetic reference to the future ascension of our Lord will appear scarcely relevant to the subject in hand: but, according to the scheme of interpretation here adopted, it is perfectly in point, and involves a sort of explanatory argument from the less to the greater.

Christ, we may observe, at the commencement

* Cranmer's Defence. book iii. chap. 2. Works. vol. ii. p. 357.

of his Discourse, spoke of himself as being the bread of God which *descended* from heaven: a matter, which he more than once refers to in the progress of his Discourse. This bread, which, as being identical with himself, he consistently identifies with his own flesh, must, he declares, be eaten as food in order to the attainment of everlasting salvation. Such a declaration, being understood grossly and literally both by the Capernaites in general and by the Disciples in particular, gave them no small offence, insomuch that they rejected it as a hard saying, which no man could hear with common patience. Upon this, our Lord, for the purpose of making his Disciples understand the real import of his words, said to them: *Doth this offend you? What then shall it do, if ye shall see the Son of man ascend up where he was before?*

Thus, in point of general context, stands the present interrogation: and it is, I think, quite indisputable, that the *future* ASCENT *of the Son of man to heaven* where he was before his incarnation is here introduced in marked and intentional contrast to *his previous* DESCENT *from heaven* in his quality of the mystic bread of God which he was about to give for the life of the world.

How, then, are we to understand our Lord's involved argument, which evidently, in the way of a deduction, advances, from his DESCENT *the less*, to his ASCENT *the greater?*

I would express, what, from the entire context, I suppose to be its meaning, in some such paraphrase as the following.

If you think it so hard a saying, when, while I am actually present among you having come down from heaven to give life unto the world, I now enforce the universal necessity of eating my flesh and drinking my blood: what, if you continue to understand my words grossly and literally, will be your sentiments of perplexity, when you shall see the Son of man ascend up bodily to that same heaven where he was before? No doubt, though I meant nothing of the sort, it is indeed PHYSICALLY *possible, for at least a small number of you, to eat my actual flesh and to drink my actual blood, while I am yet bodily present with you upon earth: but how can you and those who come after you effect any such an operation, after you shall have seen me bodily ascend to heaven, and consequently after I shall have ceased to be bodily present with you? Yet, even* THEN, *the Eating of my Flesh and the Drinking of my Blood, in the sense wherein I employ the phrase, will be equally necessary to salvation, as I pronounce it to be* AT PRESENT. *For I may repeat to you, what I have already said in the Synagogue: Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.*

5. Such I take to be the argument from the DESCENT to the ASCENT: and, that I am correct in my opinion, is evident, both from what imme-

diately follows, and from what had immediately preceded.

(1.) By a kind of *reductio ad absurdum*, Christ was demonstrating, that the *Eating his Flesh* and the *Drinking his Blood*, which he had pronounced absolutely essential to eternal salvation, could not reasonably be understood, and therefore ought not justly to be understood grossly and literally: for, however such an action, in the case of at least a small number of men, was *physically possible* while he was bodily present upon earth; it was, as the meanest capacity might understand, *physically impossible* when he should be bodily absent in heaven, since no material body can be present in two places at once or at the same time.

Yet, as he had to deal with individuals of a singularly obtuse intellect, he wound up his argument by an absolute and unambiguous statement, that his language was to be interpreted, not grossly or in the letter, but figuratively or in the spiritual intention.

The Spirit is that which giveth life: the flesh profiteth nothing. The words, which I speak unto you, are spirit and life.

When we take in the entire context of the whole Discourse, which teaches us, both that no man can be saved *without* eating Christ's flesh and drinking his blood, and that every man who *does* thus eat and who *does* thus drink will infallibly obtain eternal salvation; and when we

further note the necessary tenor of the argument from the Lord's previous *descent* to his then future *ascent:* I really think, that words can scarcely be plainer than those, wherein Christ avowedly contrasts the spirit of his Discourse with the letter.

My flesh, we may view him as saying, *even if it were possible for the infinite millions of mankind all grossly to eat of it, would, under* THAT *aspect, profit them nothing to eternal salvation: for, however the perfect justice of the Father may require that I should give my substantial flesh in sacrificial atonement for the life of the world; yet, to the benefit of fallen man, it operates in the way of expiation and reconcilement, not in the way of being literally eaten as you eat the flesh of beeves and of sheep. The spirit or figurative sense of my language, which, as I have told you, is a Coming unto me that a man may never hunger and a Believing on me that a man may never thirst, is alone that which giveth the life whereof I have been treating in my late Discourse. Since, however, you, like the Capernaites, have so strangely misapprehended me, now learn, that the words, which I speak unto you, are spirit: and, when they are understood and received in the spirit and not grossly in the letter, then they communicate the sole appointed way to everlasting life* *.

* When Christ had spoken these words, with many more, of the eating of his flesh and drinking of his blood, both the Jews and many also of his Disciples were offended with his words,

(2.) This explanation of our Lord exactly tallies with what had immediately preceded his argument before he quitted the Synagogue.

and said: *This is an hard saying: for how can he give us his flesh to be eaten?* Christ, perceiving their murmuring hearts (because they knew none other eating of his flesh, but by chawing and swallowing); to declare, that they should not eat his body after that sort, nor that he meant of any such carnal eating, he said thus unto them: *What if you see the Son of man ascend up where he was before? It is the spirit that giveth life: the flesh availeth nothing. The words, which I spake unto you, be spirit and life.* These words our Saviour Christ spake, to lift up their minds from earth to heaven, and from carnal to spiritual eating, that they should not phantasy that they should with their teeth eat him present here in earth: for his flesh, so eaten, saith he, should nothing profit them. And yet so they should not eat him: for he would take his body away from them and ascend with it into heaven; and there, by faith and not with teeth, they should spiritually eat him, sitting at the right hand of the Father. And therefore saith he; *The words, which I do speak, be spirit and life:* that is to say, they are not to be understood, that we shall eat Christ with our teeth grossly and carnally, but that we shall spiritually and ghostly with our faith eat him, being carnally absent from us in heaven. Cranmer's Defence. book iii. chap. 10. Works. vol. ii. p. 377, 378.

I quite agree with Abp. Cranmer, that the word *flesh*, in this passage, must be understood of the proper and material flesh of our Lord.

Some have supposed *flesh* and *spirit* to be here placed in such sort contradistinctively, as if they imported *literally* and *figuratively*: the *flesh* meaning the *letter*; and the *spirit* meaning the *figure*. But, though such an idea is plainly enough *involved* in the passage; I cannot think, that, in strict hermeneutics, it is directly and properly *expressed*. The whole context of the

My flesh, said he, *is* TRULY *meat, and my blood is* TRULY *drink*.

The force of this passage depends upon the Discourse shews: that, by the *flesh*, we must understand our Lord's own flesh, which he had declared he would give his people to eat; and, by the *spirit*, a spiritual manducation, as opposed to a gross carnal manducation.

Under this aspect, the following will be the sense of the passage.

The flesh, of which I speak, namely my own material flesh, would profit you nothing in the way of obtaining everlasting life, even were it possible for you to eat it bodily with your teeth when I shall have ascended up to heaven. It is a spiritual participation alone, which can benefit you: for a spiritual participation alone can give you life. Observe, therefore, that my words are life, only because they are spirit.

Such, I think, is clearly the strict meaning of our Lord's language. It *involves*, of course, the idea, that he was to be understood figuratively and not literally: but it does not, I apprehend, in its direct or immediate import, *express* that idea.

Dr. Whitby rightly understands the passage in the same manner as Cranmer.

Considerable pains, I observe, have been taken by Dr. Wiseman to shew: that *flesh* and *spirit*, in this place, cannot be justly interpreted to denote *letter* and *figure*. Lect. on the Euchar. lect. v. p. 139—148. Perhaps he might have spared himself the trouble: for such an exposition is assuredly not the standard protestant exposition; and, if the ingenious Lecturer imagines that, by formally setting it aside, he has promoted the reception of his favourite doctrine among any save the ignorant, he will probably find himself mistaken. When he states, that *this interpretation may be considered as fairly given up by all learned commentators*, ought he not to have indulged his readers with that different interpretation, which is propounded by Cranmer, and which is justly adopted by Whitby?

word TRULY: and, in determining the import of the word TRULY, we must obviously be guided by our Lord's previous use of the nearly corresponding, or rather (as we perhaps ought to say with reference to the language which he spoke) the perfectly corresponding, adjective, in the progress of his Discourse *.

Verily, verily, I say unto you, Moses gave you not that bread from heaven: but my Father giveth you the TRUE *bread from heaven.*

The *true* bread from heaven is here contrasted with that *literal* bread from heaven which the Israelites denominated *manna.*

Such being the case, TRUE, in Christ's use of the word, stands oppose to LITERAL. Consequently, its import will be the direct opposite to the import of the word to which it stands opposed. The *true* bread from heaven, therefore, will be bread, rhetorically *figurative,* though in its morally

* In John vi. 55, the adverb ἀληθῶς is used: in John vi. 32, the derivative adjective ἀληθινὸν is used, not the perfectly corresponding adjective ἀληθῆ. But, in the dialect of Hebrew spoken by our Lord, the probability is, either that he used the same word *amen* in both places, or that he used an immediate cognate of *amen* in the latter place. By comparing Matt. xvi. 28, with Luke ix. 27, we know positively, that, what in Greek was written ἀληθῶς, Christ, in his Syro-Hebraic, expressed by *amen:* and, conformably, when, in John vi. 32, he spoke of what is there written in Greek τὸν ἄρτον τὸν ἀληθινὸν, he would most probably express it, in his own language, by *lechem amen* or at least by *lechem amenah* or *lechem emeth* as in Josh. ii. 12.

nutritious quality *real:* that is to say, it will be something, which spiritually possesses the nutritious quality of bread, though in the letter it is no material bread made out of corn. Accordingly, our Lord declares respecting this *true* bread: *The bread of God is he, which cometh down from heaven and giveth life unto the world. I am the bread of life.*

The *true* bread, then, is that, which really, though spiritually, nourishes: it is not the material compound, which affords only a temporary and literal nourishment to the body. Whence, analogously, when Christ said, *My flesh is* TRULY *meat and my blood is* TRULY *drink*, he declared, that his flesh and blood (his flesh, be it remembered, identified by himself with the TRUE bread) were a real and spiritual nourishment, not a gross and literal nourishment, to those, who in a lively faith should come unto him, and who should abidingly rest their salvation upon the alone sacrifice of his body.

In short, just as no reasonable person could mistake the *true* bread from heaven to be *literal* bread, when our Lord had declared that bread to be *himself:* so, analogously, when he pronounced his flesh to be *truly* meat and his blood to be *truly* drink, no person, who had attended to his previous use of the kindred adjective could doubt for a moment that he used the kindred adverb in the same already determined sense.

Hitherto I have argued the question under its most natural form, that of contextual analogy: which forbids the supposition, that Christ, in the course of one and the same Discussion, would use two cognate words in two different senses. But it may further be argued, even from the common and familiar scriptural use of the same adverb TRULY.

When Jesus said of Nathaniel; *Behold a* TRULY *Israelite, in whom is no guile:* he plainly meant not to propound the mere vapid truism that Nathaniel was indisputably descended from the stock of Israel; but, on the contrary, he meant to intimate, that Nathaniel was *truly* an Israelite because he was *spiritually* an Israelite *.

And again, when Jesus similarly said; *If ye continue in my word, then are ye* TRULY *my disciples:* he meant not to tell the persons addressed, that *then*, in profession, they would literally continue to be his disciples; but he obviously meant to intimate, that *then* they would be his disciples *spiritually* and not merely in outward shew, or that *then* they would be such believers as really professing believers ought to be †.

Various other similar instances might easily be adduced: but these will be amply sufficient. Instead of the word TRULY in the present place

* John i. 48. gr. ἀληθῶς.

† John viii. 31. gr. ἀληθῶς. Compare John xv. 1. Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή.

bearing a literal sense, and thus, by indicating *material* food, bringing out the doctrine of Transubstantiation: the use of that word is absolutely fatal to the Doctrine, inasmuch as both the previous verbal context, and the entire tenor of the Discourse, and Christ's own final explanation of his phraseology, all concur in prohibiting a literal interpretation of the word TRULY *.

* I am indebted for the leading idea of these remarks to Dr. Turton. See his very interesting and valuable discussion of John vi. 55, in his *Roman Catholic Doctrine of the Eucharist considered.* part i. sect. 4. p. 195—200.

As I shall probably not find a more convenient place, I shall here notice the extraordinary use, which, in his romish aversion to the Supremacy of the WRITTEN WORD of God, Dr. Wiseman has made of Irenèus.

That venerable individual, who was the disciple of Polycarp and who flourished through the greater part (be it duly observed) of the SECOND century, puts the following question.

Quid autem, si neque Apostoli, quidem, SCRIPTURAS reliquissent nobis: nonne oportebat ordinem sequi Traditionis, quam tradiderunt iis quibus committebant Ecclesias; cui ordinationi assentiunt multæ gentes barbarorum eorum, qui in Christum credunt, sine charactere vel atramento scriptam habentes per Spiritum in cordibus suis salutem, et veterem Traditionem diligenter custodientes? Iren. adv. hær. lib. iii. c. 4. p. 172.

That is to say: for, with all submission, I venture to prefer my own translation of the place, to that of Dr. Wiseman.

But what, if the Apostles, indeed, had not left us the SCRIPTURES: *ought we not to follow the order of the Tradition, which they delivered to those to whom they committed the Churches; to which ordination assent many nations of those barbarians, who believe in Christ, having salvation written*

IV. What finally confirms the view which has been taken of our Lord's Discourse at Capernaum, is the conduct of the Apostles at the Institution

through the Spirit in their hearts without letters or ink, and diligently guarding the ancient Tradition?

I. The meaning of this language I should *anteriorly* have thought so abundantly plain, as well nigh to preclude the *possibility* of either misapprehension or misrepresentation: and my opinion would have been confirmed by the contextual circumstance, that, at the commencement of the very next and immediately associated chapter, Irenèus goes on to say; *The Tradition from the Apostles* (that is, the Tradition or Matter handed down, touching, *not* doctrines either extrascriptural or unscriptural, but purely all the great doctrines propounded *in* Scripture) *thus being in the Church and remaining among ourselves, let us return to that demonstration which is from the* SCRIPTURES.

Its meaning, then, I suppose, is obviously this.

Had it NOT *pleased the wisdom of God, ere his inspired and therefore infallible Apostles were removed from this world, to give us the* WRITTEN WORD; *we must, perforce, have done the best we could* WITHOUT *it: and, accordingly, at this early period* (or about the year 170) *when as yet Apostolic Tradition of Christian Doctrine can scarcely have been corrupted, the naked* POSSIBILITY *of such a thing is shewn by the actual circumstance, that many barbarous nations hold fast the pure Gospel which they had received through oral teaching and delivery alone. But, though we still have the Tradition from the Apostles, which faithfully propounds all the articles of the Creed as I have here recited them:* NEVERTHELESS *let us return to the demonstration, which is from the* SCRIPTURES; *the demonstration, to wit, of those Apostles who* WROTE *the Gospel.*

Traditione igitur, quæ est ab Apostolis, sic se habente in Ecclesia, et permanente apud nos: revertamur ad eam, quæ est ex SCRIPTURIS, ostensionem eorum qui et Evangelium CONSCRIPSERUNT Apostolorum.

of the Eucharist compared with the conduct of the same Apostles when they previously heard the Discourse.

II. Thus evidently and perspicuously speaks and reasons good Irenèus. Would it, then, be believed: that, falsifying chronology and perverting argument, Dr. Wiseman has actually employed the language of the venerable Father to abet the Roman Church in her nefarious system of disparaging the vital importance of SCRIPTURE? Yet, incredible as it might seem, such is really the case.

1. By way of shewing, how *very well* and how *very long* men did without the New Testament: he *twice* informs us, that Irenèus wrote in the *third* century; and thence, consequently, he *twice* also gives us to understand, that even many whole nations, in that same *third* century, never missed, and got on quite cleverly without, the WRITTEN WORD.

Thus, in point of chronology, he places Irenèus and the contemporary sinescriptual nations an entire century *later* than that, in which *he* was writing, and in which *they* were soundly believing. That is to say, he brings down the whole party, from about the year 170, to about the year 270: and thus shews the very considerable length of time, about *two centuries*, to wit, instead of only about *one century*, during the whole of which, without any sensible inconvenience, SCRIPTURE was altogether dispensed with.

2. This manifest advantage to his inference having been gained by a twice-repeated falsification of chronology; the very argument of Irenèus, by which, against the *antiscripturally traditionising* Gnostics, that Father would shew the high privilege of our *having* the WRITTEN WORD for our guide, *instead* of our being left through all succeeding ages to the uncertainty and insufficiency of mere traditionary teaching, as exemplified by the pretence of the Valentinians that they possessed certain oral traditions delivered to them by the Apostles

On the earlier occasion, the Capernaites were not the only persons who strove among themselves, saying: *How can this man give us his flesh to eat?*

though absolutely contradicting the New Testament (Si recondita mysteria scissent Apostoli, quæ seorsim et latenter ab reliquis perfectos docebant, his vel maximè traderent ea quibus etiam ipsas Ecclesias committebant. Iren. adv. hær. lib. iii. c. 3. p. 170.): the very argument of Irenèus he next absolutely adduces in evidence, for the purpose of shewing, that, according to the judgment of Irenèus and the Primitive Church Catholic, we might, from century to century, have gone on extremely well altogether *without* SCRIPTURE!

If the Apostles had left us NO *Scriptures*, argues Irenèus: *we must perforce have done the best we could, in carefully preserving, and in diligently following, the Traditional Rule of Faith, which they gave to their successors. But, since they* HAVE *left us the Written Word*:—what then?

Why, plainly, any ordinary person would say, that we may *use* it: deeming it henceforth, agreeably both to the present argument of Irenèus and likewise to his own direct statements in other parts of his Work, *the sole* PERFECT *Rule of Truth and infallibly sure future Basis and Column of our Faith.* Iren. adv. hær. lib. ii. c. 47. p. 147. lib. iii. c. 1. p. 169. lib. iv. c. 69. p. 300.

Nay, replies Dr. Wiseman, we luckily *have* the New Testament: but we could have done quite well *without* it. For *the very circumstance* of nations holding the Faith, *in the absence* of Scripture and therefore *independently* of Scripture, *excludes the idea of considering the Scriptures as the sole foundation on which the Apostles built the Church.* Lect. on the Doctr. lect. v. vol. i. p. 130, 131.

If Dr. Wiseman means only to state that the Apostles orally preached the Gospel *before* it was written: he favours us, for reasons best known to himself, with one of those in

The Disciples, including the Apostles, equally murmured at such phraseology, and were equally offended at what they then deemed its purport. Their language was: *This is a hard saying; who can hear it?*

But, on the later occasion, we find nothing, similar to this spirit of angry and incredulous dissatisfaction. The Apostles, who remained with Christ when many of his other Disciples went back and walked with him no more, at the Institution of the Eucharist, neither express any wonder nor take any even the least offence, when Christ, adopting the very same language as that which he had already employed at Capernaum, said of the bread, *Take, eat, this is my body*, and of the wine, *Drink ye all of it, for this is my blood of the New Testament which is shed for many for the remission of sins.*

Such entire *diversity* of conduct, when the *same* phraseology is on two successive occasions similarly employed, must surely be deemed not a little

disputable truths which commonly bear the conventional name of *Truisms*. But, if he would allege their *Subsequent care to provide the* WRITTEN WORD *for the theological security of all future ages*, as a striking proof of *The entire superfluousness of that identical* WRITTEN WORD *which under the guidance of the Spirit they had so carefully provided in the way of a last legacy to Christ's Catholic Church*: I can only remark, that his logic, though peradventure of the School of Loyola, is of the most original description that I ever chanced to encounter.

remarkable. In what manner, then, are we to account for it?

So far as I can perceive, the only key to this complete difference of behaviour will be found in our Lord's own explanation of his own language at Capernaum.

The Apostles first *misunderstood* the import of the Discourse: and *then*, like the Capernaites who equally misunderstood it, they were offended.

But afterward, in consequence of the explanation, they *understood* the import of the Discourse: and *then* they ceased to be offended.

Now the *offence* is distinctly expressed in the angry question: *How can this man give us his flesh to eat?*

Therefore the *cessation of the offence* could only have been produced by an explanation which shewed, that the *Eating of the Flesh* and the *Drinking of the Blood* were to be understood, not grossly and literally, but spiritually and figuratively: for, had they *continued* to believe that Christ meant literally to give them his flesh to eat, it is, I think, impossible to conceive, how the original offence could thus have altogether ceased to exist, and how on a repetition of its primary cause it yet did not even in the slightest degree reappear.

The apostles, then, we may fairly and reasonably say, must at length have *understood* the true import of the Discourse at Capernaum: and, finding

that no literal eating of the material flesh and no literal drinking of the material blood was intended, they readily and indeed necessarily inferred, that no gross literal sense was to be attached to the strictly corresponding words employed in the Institution of the Eucharist, but that those words as before were to be interpreted figuratively or spiritually.

To such an inference, I may add, they would be the rather brought by the very circumstance of the introduction of bread and wine on the later occasion.

At Capernaum, Christ, WITHOUT the intervention of any visible material adjuncts, and after stating that he *himself* was the true bread from heaven which bread was his flesh then about to be given for the life of the world, *nakedly* said: *Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you; for my flesh is truly meat, and my blood is truly drink.*

Here, previous to any explanation, a misapprehension was quite possible: and, accordingly, we find that it actually occurred.

But, at the Institution of the Eucharist, Christ, WITH the intervention of certain visible material adjuncts, one of which seems to have been chosen in reference to that bread from heaven which in a figure he had already declared to be himself, now *complexly* said of the bread; *Take, eat, this is my body:* while, of the wine, he also *complexly* said; *Drink ye all of it, for this is my blood.*

Hence the Apostles, bearing in their mind the explanation given to them at Capernaum, would, from the very circumstance of the introduction of adjunctive bread and wine when the Eucharist was instituted, readily conclude: that such adjuncts, now for the first time introduced while the same language was again employed, were symbols, representing the broken body and the poured out blood; upon which body and blood, by faithfully entrusting every hope of salvation to the one great sacrifice of the atonement, they and all succeeding Christians were, after a spiritual manner, to feed, as being truly meat and as being truly drink.

In fine, if we suppose the Apostles to have derived from the eucharistic language of Christ the doctrine of Transubstantiation: *then* their conduct in the upper room at Jerusalem, as contrasted with their previous conduct at Capernaum, is perfectly inexplicable. But, if, in consequence of the well remembered explanation, we suppose them to have derived no such doctrine from our Lord's eucharistic language but to have understood it figuratively or spiritually: *then* their conduct in the upper room at Jerusalem, as similarly contrasted with their conduct at Capernaum, is quite intelligible. Viewing the bread and wine, not as literally changed into the actual physical substance of Christ's body and blood, but only as employed in the way of grace-conferring symbols of the body

broken and the blood poured out for the life of the world; and thus understanding what was really meant by *Eating the one* and *Drinking the other*, namely, as he himself had taught them at Capernaum, the *Coming to the Son of man in faith and the firm believing on him relatively to his giving his Flesh for the life of the world:* they, of course, as we find to have been the case, neither expressed wonder at the previously deemed strangeness of his language, nor took the slightest offence at what if understood in the letter must have been preëminently an abomination to a Jew *.

The contrast, between the Apostles at the Eucharist and the Apostles at Capernaum, is, I think, absolutely fatal to the extraordinary doctrine of Transubstantiation.

* Christus ibi (scil. Joan. vi.) loquitur, non de manducatione *sacramentali*, sed *spirituali*, et de pane *significato*, non *significante*. Fogg. Theolog. Specul. Schem. p. 309. apud Waterland. Review of the Doctr. of the Euchar. chap. vi. Works vol. vii. p. 143.

CHAPTER V.

THE TESTIMONIES OF THE ANCIENTS TO THE PRIMITIVE AND TRUE EXPOSITION OF CHRIST'S DISCOURSE AT CAPERNAUM.

THAT I may not appear in any wise to innovate, for Innovation is the very bane of Theology, I shall now exhibit a sufficient number of the Testimonies of the Ancients, as to what was the primeval and therefore true exposition of Christ's Discourse at Capernaum: and, since I deem them perfectly plain and abundantly explicit, I shall simply leave them, without any note or comment of my own, to the judgment of the reader.

I. Tertullian.

If Christ declares, that *The flesh profiteth nothing:* the sense must be decided from the matter of the saying. For because the Jews deemed his Discourse hard and intolerable, as if he had truly determined that his flesh was to be eaten by them: in order that he might dispose the state of salvation toward the spirit, he promised; *It is the spirit that quickeneth.* And thus he subjoined:

The flesh profiteth nothing; namely, to quicken. There follows also what he would have us to understand by spirit: *The words, which I have spoken unto you, are spirit and life.* As also above: *He, that heareth my words and believeth on him that sent me, hath eternal life, and shall not come into judgment, but shall pass from death to life.* Appointing, therefore, the word to be the vivifier, because the word is spirit and life; he calleth the same likewise *his own flesh:* for, since *the Word was made flesh*, it was thence to be sought for the purpose of life, and was to be devoured in the hearing, and was to be ruminated upon in the intellect, and was to be digested by faith. Hence he had shortly before pronounced his flesh to be also heavenly bread: urging, through the continued allegory of necessary food, the memory of their fathers, who had turned the bread and the flesh of the Egyptians to a divine vocation. Recalling, therefore, their recollections, because he had perceived them to be scattered, *The flesh*, saith he, *profiteth nothing* *.

* Si *carnem* ait *nihil prodesse*, ex materia dicti dirigendus est sensus. Nam, quia durum et intolerabilem existimaverunt sermonem ejus, quasi verè carnem suam illis edendam determinasset: ut in spiritum disponeret statum salutis, promisit; *Spiritus est qui vivificat.* Atque ita subjunxit: *Caro nihil prodest;* ad vivificandum, scilicet. Exequitur etiam, quid velit intelligi spiritum: *Verba, quæ locutus sum vobis, spiritus sunt, vita sunt.* Sicut et supra: *Qui audit sermones meos, et credit*

The expression, *Give us this day our daily bread*, we may rather understand spiritually. For Christ is our bread: because Christ is life, and bread is life. *I am*, says he, *the bread of life:* and a little before; *The bread is the Word of the living God, who descended from heaven:* furthermore likewise, because his body is reckoned in bread; *This is my body*. Therefore, when we pray for our daily bread, we pray for perpetuity in Christ and inseparability from his body *.

II. Cyprian.

We pray and say; *Give us this day our daily*

in eum qui me misit, habet vitam æternam, et in judicium non veniet, sed transibit de morte ad vitam. Itaque sermonem constituens vivificatorem, quia spiritus et vita sermo, eundem etiam *carnem suam* dixit, quia et *Sermo caro est factus*, proinde in causam vitæ appetendus, et devorandus auditu, et ruminandus intellectu, et fide digerendus Nam et, paulo ante, carnem suam panem quoque cœlestem pronunciarat: urgens usque quaque, per allegoriam necessariorum pabulorum, memoriam patrum, qui panes et carnes Ægyptiorum perverterant divinæ vocationi. Igitur conversus ad recogitatus illorum, quia senserat dispergendos, *Caro*, ait, *nihil prodest*. Tertull. de Resurr. Carn. § xxviii, xxix. Oper. p. 69.

* Quanquam, *Panem nostrum quotidianum da nobis hodie*, spiritaliter potius intelligamus. Christus enim panis noster est: quia vita, Christus; et vita, panis. *Ego sum*, inquit, *panis vitæ*. Et paulo supra: *Panis est sermo Dei vivi, qui descendit de cœlis*. Tum quod et corpus ejus in pane censetur: *Hoc est corpus meum*. Itaque, petendo panem quotidianum, perpetuitatem postulamus in Christo et individuitatem a corpore ejus. Tertull. de Orat. Oper. p. 790.

bread: which may be understood both spiritually and literally; because, by divine utility, each sense is profitable to our health. For Christ is the bread of life: and this bread belongs not to all, but is our own peculium. And, as we say *Our Father*, because God is the Father of those who understand and believe: so we say *Our bread*, because Christ is the bread of us who are allied and conjoined to his body. But we pray, that this bread may be given to us every day, lest we, who are in Christ and who daily receive the Eucharist for the food of our health, should be separated from the body of Christ, while, on occasion of any more grievous sin, being kept away and not communicating, we are hindered from the heavenly bread: he himself preaching and admonishing; *I, who descended from heaven, am the bread of life; if any one shall eat of my bread, he shall live for ever; but the bread, which I will give, is my flesh for the life of the world.* Since, therefore, he says, that a man lives for ever, if he shall eat of his bread; as it is manifest that those live, who are conjoined to his body, and who receive the Eucharist of communication rightly: so, on the other hand, it is to be feared and prayed, lest, while any one being kept away is separated from the body of Christ, he should remain at a distance from health; inasmuch as he himself threatens and says, *Unless ye shall eat the flesh of the Son of man and drink his blood, ye*

shall not have life in you. Therefore we pray, that our bread, Christ to wit, should be given to us daily: in order that we, who remain and live in Christ, should not depart from his sanctification and body *.

III. Clement of Alexandria.

Food is Faith, which, from catechising, is converted into a foundation: but that, which is

* Postulamus et dicimus: *Panem nostrum quotidianum da nobis hodie.* Quod potest et spiritaliter et simpliciter intelligi: quia et uterque intellectus, utilitate divina, proficit ad salutem. Nam panis vitæ Christus est; et panis hic omnium non est, sed noster est: et, quomodo dicimus *Pater noster*, quia intelligentium et credentium pater est; sic et *Panem nostrum* vocamus, quia Christus noster (qui corpus ejus contingimus) panis est. Hunc autem panem dari nobis quotidie postulamus, ne, qui in Christo sumus et eucharistiam quotidie ad cibum salutis accipimus, intercedente aliquo graviore delicto, dum abstenti et non communicantes a cœlesti pane prohibemur, a Christi corpore separemur: ipso prædicante et monente; *Ego sum panis vitæ, qui de cœlo descendi; si quis ederit de meo pane, vivet in æternum; panis autem, quem ego dedero, caro mea est pro seculi vita.* Quando ergo dicit in æternum vivere, si quis ederit de ejus pane; ut manifestum est eos vivere, qui corpus ejus attingunt, et eucharistiam jure communicationis accipiunt: ita contra timendum est et orandum, ne, dum quis abstentus separatur a Christi corpore, procul remaneat a salute; comminante ipso et dicente, *Nisi ederitis carnem filii hominis, et biberitis sanguinem ejus, non habebitis vitam in vobis.* Et ideo panem nostrum, id est, Christum, dari nobis quotidie petimus, ut, qui in Christo manemus et vivimus, a sanctificatione ejus et corpore non recedamus. Cyprian. de Orat. Domin. Oper. vol. i. p. 146, 147.

more solid than hearing, being made (as it were) a body in the soul itself, is assimilated to food. Elsewhere likewise, our Lord, in the Gospel according to John, has, after a different mode, through symbols, set forth such food as this. For when he says, *Eat my flesh and drink my blood*, he evidently is allegorising the drinkableness of Faith and of the promise through which the Church, like a human being, consisting of many members, is irrigated and increased, compounded and compacted, bodily and animally, both from Faith and from Hope; even as the Lord himself, from flesh and blood. For Hope is truly the very blood of Faith, by which, as by the principle of animal life, Faith is sustained: because, when Hope shall have expired, like as when blood flows out, the vital principle of Faith is dissolved *.

The blood of the Lord is two-fold. For, under

* Βρῶμα δὲ, ἡ πίστις εἰς θεμέλιον ἐκ κατηχήσεως συνεστραμμένη· ἢ δὴ, στερεμνώτερα τῆς ἀκοῆς ὑπάρχουσα, βρώματι ἀπεικάζεται, ἐν αὐτῇ σωματοποιουμένη τῇ ψυχῇ. Τὴν τοιάνδε τροφὴν ἀλλάχοθι δὲ ὁ Κύριος, ἐν τῷ κατὰ Ἰωάννην εὐαγγελίῳ, ἑτέρως ἐξήνεγκεν διὰ συμβόλων· Φάγεσθε μου τάς σὰρκας, εἰπὼν, καὶ πίεσθε μου τὸ αἷμα· ἐναργὲς τῆς πίστεως καὶ τῆς ἐπαγγελίας τὸ πότιμον ἀλληγορῶν, δι' ὧν ἡ Ἐκκλησία, καθάπερ ἄνθρωπος, ἐκ πολλῶν συνεστηκύια μελῶν, ἄρδεται τε καὶ αὔξεται, συγκροτεῖται τε καὶ συμπήγνυται, ἐξ ἀμφοῖν· σώματος μὲν, τῆς πίστεως· ψυχῆς δὲ, τῆς ἐλπίδος· ὥσπερ καὶ ὁ Κύριος, ἐκ σαρκὸς καὶ αἵματος. Τῷ γὰρ ὄντι, αἷμα τῆς πίστεως, ἡ ἐλπὶς· ἐφ' ἧς συνέχεται, καθάπερ ὑπὸ ψυχῆς, ἡ πίστις· διαπνευσάσης δὲ τῆς ἐλπίδος, δίκην ἐκρυέντος αἵματος, τὸ ζώτικον τῆς πίστεως ὑπεκλύεται. Clem. Alex. Pædag. lib. i. c. 6. Oper. p. 100.

one aspect, it is carnal, by which we are redeemed from corruption: but, under another aspect, it is spiritual, as being that by which we have been anointed; and, to drink of the blood of Jesus, this is to partake of his incorruption. The spirit is the strength of the word, as blood is the strength of the flesh. Analogously, therefore, wine is mingled with water; and the spirit, with man: and the one, namely, the mixture, introduces to the feast of faith; but the other, namely the spirit, leads to incorruption. The mixture, again, of both, namely the drink and the word, is called the *Eucharist*, a grace praiseworthy and honourable: of which, they, who partake in faith, are sanctified both in body and in soul; the paternal will mystically mingling together, by the spirit and the word, that divine mixture man *.

IV. The Author of the Treatise on the Lord's Supper.

There once, as it is recorded in the Gospel of

* Διττὸν δὲ τὸ αἷμα τοῦ Κυρίου· τὸ μὲν γάρ ἐστιν αὐτοῦ σαρκικὸν, ᾧ τῆς φθόρας λελυτρώμεθα· τὸ δὲ, πνευματικὸν, τουτέστιν ᾧ κεχρίσμεθα· καὶ τοῦτ' ἐστι πιεῖν τὸ αἷμα τοῦ Ἰησοῦ, τῆς κυριακῆς μεταλαβεῖν ἀφθαρσίας. Ἰσχὺς δὲ τοῦ λόγου τὸ πνεῦμα· ὡς αἷμα, σαρκὸς. Ἀναλόγως τοίνυν κίρναται, ὁ μὲν οἶνος, τῷ ὕδατι· τῷ δὲ ἀνθρώπῳ, τὸ πνεῦμα. Καὶ τὸ μὲν εἰς πίστιν εὐωχεῖ, τὸ κρᾶμα· τὸ δὲ εἰς ἀφθαρσίαν ὁδηγεῖ, τὸ πνεῦμα. Ἡ δὲ ἀμφοῖν αὖθις κρᾶσις, ποτοῦ τε καὶ λόγου, εὐχαρίστια κέκληται, χάρις ἐπαινουμένη καὶ καλὴ· ἧς οἱ κατὰ πίστιν μεταλαμβάνοντες, ἁγιάζονται καὶ σῶμα καὶ ψυχὴν· τὸ θεῖον κρᾶμα, τὸν ἄνθρωπον, τοῦ πατρικοῦ βουλήματος πνεύματι καὶ λόγῳ συγκίρναντος μυστικῶς. Clem. Alex. Pædag. lib. ii. c. 2. Oper. p. 151.

John, arose a question respecting the newness of this word: and, at the doctrine of this mystery, when the Lord said, *Except ye shall eat the flesh of the Son of man and shall drink his blood, ye shall not have life in you,* the auditors were astonished. Because some believed not this, nor were able to understand it, they went back: for they thought it a horrible and nefarious thing to eat human flesh; fancying, that they were taught to eat his flesh boiled or roasted or cut asunder, when yet his personal flesh, if divided into portions, would not be sufficient for the whole human race: so that, if that were once consumed, religion itself might seem to have perished, inasmuch as no victim would ulteriorly have remained to it. But, in thoughts of this description, *flesh and blood profit nothing:* for, as the Master himself taught us, *the words are spirit and life;* nor, unless faith be added, can the carnal sense penetrate to the understanding of so great a profundity. The bread is food; the blood is life; the flesh is substance; the body is the Church: the body, on account of the agreement of the members in one; the bread, on account of the congruity of nutriment; the blood, on account of its vivifying efficacy; the flesh, on account of the propriety of assumed humanity. This Sacrament Christ calleth, sometimes *his body,* sometimes *flesh and blood,* sometimes *bread* the portion of eternal life, whereof, according to these visible things he has made

a communication to our bodily nature. That common bread, being changed into flesh and blood, procures life and increase to our bodies: and, therefore, the infirmity of our faith, being from the wonted effect of things assisted, is taught, by an argument addressed to the senses, that the effect of eternal life is in the visible sacraments, and that we are united to Christ not so much by a bodily as by a spiritual transition *. For he

* Pamelius contends, that this passage is clearly corroborative of the Doctrine of Transubstantiation. *Prorsus Transubstantiationem confirmat.*

I marvel at his judgment.

To say nothing of such a gloss being absolutely at variance with the whole tenor of the Treatise and with the whole context of the passage itself, he has singularly misunderstood the *import* of the very place upon which he thus confidently comments.

The *Changing of common bread into flesh and blood,* as here mentioned, does not, agreeably to the Doctrine of Transubstantiation, import *Its change into the substance of* CHRIST'S *flesh and blood,* but simply, by the ordinary process of nutritive digestion, *Its change into* OUR *flesh and blood.*

This, I think, will be quite clear to any body who marks the drift of the passage.

First, the author states a notorious physical fact. *The common bread, which we eat, is changed into our natural flesh and blood, and thus procures life and increase to our bodies.*

Next, from what he calls *the wonted effect of things,* he argues onward to our spiritual growth and improvement. *Just as our natural flesh and blood are sustained and supplied by the physical operation of our daily food: so, by an argument thus addressed to our senses, our infirm faith is taught, that, through*

himself, being both bread and flesh and blood, the same is made food and substance and life to

a devout participation of the Visible Sacrament, we are united to Christ by a Spiritual though not by a Bodily Transition.

This is palpably the meaning of the passage: and it will serve to explain the import of my next following quotation from the same writer.

The early Ecclesiastics frequently speak of *common or secular bread and wine being changed in their nature, so as to be made by the prayer of consecration the body and blood of Christ:* and, from such language, the Divines of the Roman Church are fond of plausibly deducing the doctrine of Transubstantiation.

But this is a mere verbal fallacy. For, if, as in the next quoted passage from the same Author, we will only attend to *their own* explanation, we shall readily perceive that no such doctrine had ever entered into their thoughts.

With *them*, as I have already had occasion more than once to observe, the change of nature in the sacramental elements, by virtue of consecration, was no *material change* of one substance into another substance, but purely a *moral change* of the secular nature of the unconsecrated bread and wine into the holy or religiously appropriated nature of the consecrated bread and wine: and, when those sacramental elements were said to be *made into the body and blood of Christ*, the import of such phraseology was, not that they were so made *substantially* and *materially*, but only that they were so made *sacramentally* and *mystically*. Accordingly, in the next cited passage where this language occurs, all reasonable possibility of misapprehension is precluded by the explicit statement: that our union with Christ, in a worthy participation of the Eucharist, extends not to any participation of *his actual substance*.

When such language was used in the Early Church, incidentally guarded as it was by ample explanation, its evil con-

his Church, which he calls his own body, giving to it the participation of the Spirit *.

sequence was never anticipated : but, in the present day, when we ourselves have witnessed its perversion, its *affected* use by any Divine of the Church of England would be preëminently foolish and objectionable.

* Orta fuerat aliquando, sicut in Evangelio Joannis legitur, de novitate verbi hujus, quæstio : et ad doctrinam mysterii hujus obstupuerant auditores, cum diceret Dominus; *Nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis.* Quod quidam quia non credebant, nec poterant intelligere, abierunt retro : quia horrendum eis et nefarium videbatur vesci carne humana ; existimantes hoc eo modo dici, ut carnem ejus, vel elixam vel assam sectamque membratim, edere docerentur, cum illius personæ caro, si in frusta partiretur, non omni humano generi posset sufficere, qua semel consumta, videretur interisse religio, cui nequaquam ulterius victima superesset. Sed, in cogitationibus hujusmodi, *caro et sanguis non prodest quidquam :* quia, sicut ipse magister exposuit; *verba hæc spiritus et vita sunt :* nec carnalis sensus ad intellectum tantæ profunditatis penetrat, nisi fides accedat. Panis est esca ; sanguis, vita ; caro, substantia ; corpus, ecclesia : corpus, propter membrorum in unum convenientiam ; panis, propter nutrimenti congruentiam ; sanguis, propter vivificationis efficientiam ; caro, propter assumtæ humanitatis proprietatem. Hoc sacramentum, aliquando *corpus suum*, aliquando *carnem et sanguinem*, aliquando *panem*, Christus appellat, portionem vitæ æternæ : cujus, secundum hæc visibilia, corporali communicavit naturæ. Panis iste communis, in carnem et sanguinem mutatus, procurat vitam et incrementum corporibus : ideoque, ex consueto rerum effectu, fidei nostræ adjuta infirmitas, sensibili argumento edocta est, visibilibus sacramentis inesse vitæ æternæ effectum, et non tam corporali quam spiritali transitione Christo nos uniri. Ipse enim, et panis, et caro, et sanguis,

That bread, which the Lord presented to his disciples, being changed not in semblance but in nature, was made flesh by the omnipotence of the word: and, as, in the person of Christ, the humanity was visible, while the divinity lay concealed; so the divine essence ineffably poured itself into the visible sacrament, that devotion in respect to the sacraments might be a point of religion, and that a more sincere access, even so far as a participation of the spirit, might lie open to that reality of which the body and blood are sacraments: not indeed that this union can extend to any participation of the *actual substance* of Christ, but certainly to a most germane association. For the Son alone is *consubstantial* with the Father: nor is the *substance* of the Trinity divisible or partible. But our conjunction with him neither mingles persons, nor unites *substances:* it only allies the affections, and confederates the wills *.

idem cibus et substantia et vita, factus est Ecclesiæ suæ: quam *corpus suum* appellat, dans ei participationem Spiritus. Tractat. de Coen. Domin. ad calc. Cyprian. Oper. vol. ii. p. 39, 40.

* Panis iste, quem Dominus discipulis porrigebat, non effigie sed natura mutatus, omnipotentia verbi factus est caro: et, sicut, in persona Christi, humanitas videbatur, et latebat divinitas; ita sacramento visibili ineffabiliter divina se infudit essentia, ut esset religioni circa sacramenta devotio, et ad veritatem, cujus corpus et sanguis sacramenta sunt, sincerior pateret accessus, usque ad participationem spiritus: non quod, usque ad consubstantialitatem Christi, sed usque ad societatem germanissimam

Therefore this unleavened bread, the true and sincere food, through species and sacrament, sanctifies us by touch, illuminates us by faith, and by truth conforms us to Christ. And, as the common bread, which we daily eat, is the life of the body: so that supersubstantial bread is the life of the soul and the health of the mind. From the understanding of such great things carnal sense altogether repels us: and, as the Lord himself says, in the perception of such great mysteries *flesh and blood profit nothing;* because these words are *spirit and life*, and this magnificent virtue is judged of by spiritual men alone *.

The Master, who handed down this doctrine, had said; that, *unless we eat his flesh and drink his blood, we have not life in us:* thus instructing us by spiritual teaching, and thus opening our

ejus, hæc unitas pervenisset. Solus quippe Filius Patri consubstantialis est: nec divisibilis est, nec partibilis, substantia Trinitatis. Nostra vero et ipsius conjunctio nec miscet personas, nec unit substantias: sed affectus consociat, et confœderat voluntates. Tractat. de Coen. Domin. p. 40.

* Panis itaque hic azumus, cibus verus et sincerus, per speciem et sacramentum, nos tactu sanctificat, fide illuminat, veritate Christo conformat. Et, sicut panis communis, quem quotidie edimus, vita est corporis: ita panis iste supersubstantialis vita est animæ et sanitas mentis. Omnino nos, a tantarum rerum intellectu, carnalis sensus repellit: et, sicut ipse Dominus dicit, in tantorum mysteriorum intuitu *caro et sanguis non prodest quicquam;* quia *verba hæc spiritus et vita sunt*, et a solis spiritualibus virtus hæc magnifica judicatur. Tractat. de Coen. Domin. p. 40.

intellect to a matter so hidden, that we might know, that the *Eating* is *Our abiding in him*, and that the *Drinking* is a *Certain incorporation with him, by a subjection of obedience, by a junction of will, by an union of affection.* Therefore the *Eating of his flesh* is a *Certain avidity and a certain eager desire of abiding in him:* by which we so impress upon ourselves the sweetness of charity, that the infused savour of love adheres to our palate and bowels, penetrating and imbuing all the recesses both of soul and of body. Eating and drinking appertain to the same purpose: for, as by them the bodily substance is nourished and lives and perseveres in a condition of soundness; so the life of the spirit is nourished by this its proper aliment: and, *what food is to the flesh, that very same thing faith is to the soul; and, what meat is to the body, that very same thing the word is to the spirit:* for, by a more excellent virtue, it effects eternally, what carnal aliments effect temporally and impermanently *.

* Dixerat sanè hujus traditionis Magister, quod, *nisi manducaremus ejus carnem et biberemus ejus sanguinem, non haberemus vitam in nobis:* spiritali nos instruens documento, et aperiens ad rem adeo abditam intellectum, ut sciremus, quod mansio nostra in ipso sit manducatio, et potus quasi quædam incorporatio, subjectis obsequiis, voluntatibus junctis, affectibus unitis. Esus igitur carnis hujus quædam aviditas est, et quoddam desiderium manendi in ipso, per quod sic imprimimus et eliquamus in nobis dulcedinem caritatis, ut hæreat palato nostro et visceribus sapor dilectionis infusus, penetrans et imbuens omnes animæ

V. Origen.

We are said to *drink the blood of Christ*, when *we receive his discourses* *.

His flesh is true meat, and his blood is true drink: for, by the flesh and blood of his word, as by clean meat and drink, he waters and refreshes the whole race of men †.

VI. Athanasius.

When our Lord conversed on the eating of his body, and when he thence beheld many scandalised, he forthwith added: *Doth this offend you? What if ye shall behold the Son of man ascending where he was before? It is the spirit that quickeneth: the flesh profiteth nothing. The words, which I speak unto you, are spirit and life.* Both these matters, the *flesh* and the *spirit*, he said respecting himself: and he distinguished the *spirit* from

corporisque recessus. Potus et esus ad eandem pertinent rationem: quibus sicut corporea nutritur substantia, et vivit, et incolumis perseverat; ita vita spiritus, hoc proprio alimento, nutritur: et, quod est esca carni, hoc animæ est fides; quod cibus corpori, hoc verbum spiritui: excellentiori virtute peragens æternaliter, quod agunt alimenta carnalia temporaliter et finaliter. Tractat. de Coen. Domin. p. 41.

* Bibere autem dicimur sanguinem Christi, cum sermones ejus recipimus. Orig. in Numer. homil. xvi. fol. 123. apud Whitby.

† Caro ejus verus est cibus, et sanguis ejus verus est potus: carnibus enim et sanguine verbi sui, tanquam mundo cibo ac potu, potat et reficit omne hominum genus. Orig. in Levit. homil. vii. fol. 73. apud Whitby.

the *flesh*, in order that, believing both the visible and the invisible, they might understand his sayings to be not carnal but spiritual. For to how many persons could his body have sufficed for food: so that it might become the aliment of the whole world? But, that he might divert their minds from carnal cogitations, and that they might learn the flesh which he would give them to be supercelestial and spiritual food: he, on this account, mentioned the ascent of the Son of man to heaven. *The words*, said he, *which I speak unto you, are spirit and life.* As if he had intimated: *My body shall be exhibited and given as food for the world; so that that food shall be given to each one spiritually, and shall to all be a preservative to the resurrection unto life eternal**.

* Ὀπηνίκα περὶ τῆς τοῦ σώματος βρώσεως διαλεγόμενος, καὶ διὰ τοῦτο πολλοὺς ἑωρακὼς τοὺς σκανδαλισθέντας, φησὶν ὁ Κύριος· Τοῦτο ὑμᾶς σκανδαλίζει; Ἐὰν οὖν θεωρήσητε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; Τὸ πνεῦμα ἐστι τὸ ζωοποιοῦν· ἡ σὰρξ ὠφελεῖ οὐδέν. Τὰ ῥήματα, ἃ ἐγὼ λελάληκα ὑμῖν, πνεῦμα ἐστι καὶ ζωή. Καὶ ἐνταῦθα γὰρ ἀμφότερα περὶ αὐτοῦ εἴρηκε, σάρκα καὶ πνεῦμα· καὶ τὸ πνεῦμα πρὸς τὸ κατὰ σάρκα διεστειλεν, ἵνα μὴ μόνον τὸ φαινόμενον, ἀλλὰ καὶ τὸ ἀορατὸν αὐτοῦ, πιστεύσαντες, μάθωσιν· ὅτι καὶ, ἃ λέγει, οὐκ ἐστι σάρκικα, ἀλλὰ πνευμάτικα. Πόσοις γὰρ ἤρκει τὸ σῶμα πρὸς βρῶσιν, ἵνα καὶ τοῦ κόσμου παντὸς τοῦτο τροφὴ γένηται; Ἀλλὰ, διὰ τοῦτο, τῆς εἰς οὐρανοὺς ἀναβάσεως ἐμνημόνευσε τοῦ υἱοῦ τοῦ ἀνθρώπου, ἵνα τῆς σωματικῆς ἐννοίας αὐτοὺς ἀφελκύσῃ, καὶ λοιπὸν τὴν εἰρημένην σάρκα βρῶσιν ἄνωθεν οὐράνιον καὶ πνευματικὴν τροφὴν παρ' αὐτοῦ διδομένην μάθωσιν. Ἃ γὰρ λελάληκα, φησὶν, ὑμῖν, πνεῦμα ἐστι καὶ ζωή. Ἴσον τῷ εἰπεῖν· Τὸ μὲν δεικνύμενον καὶ διδόμενον ὑπὲρ τοῦ κόσμου δοθήσεται τροφὴ, ὡς πνευματικῶς ἐν ἑκάστῳ ταύτην ἀναδίδοσθαι, καὶ

VII. Cyril of Jerusalem.

Christ, once conversing with the Jews, said: *Except ye eat my flesh and drink my blood, ye have not life in yourselves.* They, not having spiritually understood the things which were spoken, went back; fancying, that he exhorts them to flesh-eating. There were also, in the Old Covenant, the loaves of the shew-bread: yet these, being of the Old Covenant, came to an end. But, in the New Covenant, there are heavenly bread and the cup of salvation, sanctifying the soul and the body. As bread corresponds to the body, so likewise the word is fitting to the soul.—When the man David saith unto God; *Thou hast prepared a table before me:* what means he else, than the mystical and intellectual table which God hath prepared before us?—On this account also, Solomon, enigmatising this grace, says, in the book of Ecclesiastes: *Come, eat thy bread in cheerfulness;* namely the spiritual bread: and *Come* (he calls with a saving and beatifying vocation), *drink thy wine in a good heart:* namely, the spiritual wine.—Strengthen, then, thy heart, partaking of this bread as spiritual: and make joyful the countenance of thy soul *.

γίνεσθαι πᾶσι φυλακτήριον εἰς ἀνάστασιν ζωῆς αἰωνίου. Athan. in illud Evan. Quicunque dixerit verbum contra filium hominis. Oper. vol. i. p. 771, 772.

* Ποτὲ Χριστὸς, τοῖς Ἰουδαίοις διαλεγόμενος, ἔλεγεν· Ἐὰν μὴ φάγητε μου τὴν σάρκα καὶ πίητε μου τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. Ἐκεῖνοι, μὴ ἀκηκόοτες πνευματικῶς τῶν λεγομένων, σκανδαλίσθεντες,

VIII. Jerome.

All who are lovers of pleasure more than lovers of God,—while they are not holy in body and spirit, neither eat the flesh of Jesus nor drink his blood: concerning which, he himself says: *He, that eateth my flesh and drinketh my blood, hath eternal life.* For Christ our passover is sacrificed for us: and he is eaten, not out of doors, but in one house and within *.

They sacrifice many victims, and jointly eat their flesh: while they desert the single victim of

ἀπῆλθον εἰς τὰ ὀπίσω, νομίζοντες ὅτι ἐπὶ σαρκοφαγίαν αὐτοὺς προτρέπεται. Ἦσαν καὶ ἐν παλαιᾷ διαθήκῃ ἄρτοι προθέσεως· ἀλλ' ἐκεῖνοι, παλαιᾶς ὄντες διαθήκης, τέλος ἐιλήφασιν. Ἐν δὲ τῇ καινῇ διαθήκῃ, ἄρτος οὐράνιος, καὶ ποτήριον σωτηρίου, ψυχὴν καὶ σῶμα ἁγιάζοντα. Ὥσπερ ὁ ἄρτος σώματι κατάλληλος· οὕτω καὶ ὁ λόγος τῇ ψυχῃ ἁρμόδιος.—Ὅταν ὁ ἄνθρωπος λέγῃ Θεῷ, Ἡτοίμασας ἐνώπιον μου τράπεζαν· τί ἄλλο σημαίνει, ἢ τὴν μυστικὴν καὶ νοητὴν τράπεζαν, ἣν ὁ Θεὸς ἡμῖν ἡτοίμασεν ἐξεναντίας;—Διὰ τοῦτο, καὶ ὁ Σολομὼν, ταύτην αἰνιττόμενος τὴν χάριν, ἐν τῷ Ἐκκλησιαστῇ λέγει· Δεῦρο, φάγε ἐν εὐφροσύνῃ τὸν ἄρτον σου, τὸν πνευμάτικον ἄρτον· Δεῦρο (καλεῖ τὴν σωτήριον καὶ μακαριότοιον κλῆσιν), καὶ πῖε τὸν οἶνον σου ἐν καρδίᾳ ἀγαθῇ, τὸν πνευμάτικον οἶνον.—Στηρίζου τὴν καρδίαν, μεταλαμβάνων αὐτοῦ ὡς πνευματίκου· καὶ ἱλάρυνον τὸ τῆς ψυχῆς σου πρόσωπον. Cyril. Hieros. Catech. Mystag. iv. p. 237, 238.

* Omnes voluptatis magis amatores, quam amatores Dei,—dum non sunt sancti corpore et spiritu, nec comedunt carnem Jesu, nec bibunt sanguinem ejus. De quo ipse loquitur: *Qui comedit carnem meam et bibit sanguinem meum, habet vitam æternam.* Etenim pascha nostrum immolatus est Christus: qui, non foris, sed in domo una et intus, comeditur. Hieron. Comment. in Esai. lxvi. 17. Oper. vol. iv. p. 226.

Christ and eat not his flesh, whose flesh is the food of believers *.

We read the holy Scriptures. Now the Body of Jesus, I suppose to be the Gospel: the holy Scriptures, I suppose to be his doctrine. And, when he says, *He that eateth not my flesh and drinketh my blood:* although this may also be understood in the Mystery; yet, more truly, the *Body of Christ and his blood,* are the *Discourse of the Scriptures,* are *Divine doctrine.* If, when we go to the Mystery (he, that is faithful, will understand), should a person fall into sin: he places himself in danger. If, when we hear the word of God, the word of God and the flesh and the blood of Christ is poured into our ears, and we the while are thinking of something else: into what danger are we running †.

* Isti multas immolant hostias, et comedunt carnes earum: unam Christi hostiam deserentes; nec comedentes ejus carnem, cujus caro cibus credentium est. Hieron. Comment. in Osee viii. 12. Oper. vol. v. p. 58.

† Legimus sanctas Scripturas. Ego corpus Jesu, evangelium puto: sanctas Scripturas, puto doctrinam ejus. Et, quando dicit; *Qui non comederit carnem meam, et biberit sanguinem meum:* licet et in mysterio possit intelligi, tamen verius corpus Christi, et sanguis ejus, sermo Scripturarum est, doctrina divina est. Si, quando imus ad mysterium (qui fidelis est, intelligit), si in maculam ceciderit, periclitatur. Si, quando audimus sermonem Dei, sermo Dei et caro Christi et sanguis ejus in auribus nostris funditur, et nos aliud cogitamus: in quantum periculum incurrimus. Hieron. Comment. in Psalm. cxlvii. 3. Oper. vol. vii. p. 183.

IX. Augustine.

What shall we do, said the Capernaites? By the observance of what, shall we be able to fulfil this precept? *Jesus answered and said unto them: This is the work of God, that ye believe on him whom he hath sent.* Therefore, this is to eat the meat, which perishes not, but which endures to life eternal. Why preparest thou thy teeth and thy stomach? BELIEVE: AND THOU HAST EATEN. Faith is distinct from Works. As the Apostle saith: *A man is justified through faith without the works of the law.* And there are works, which, without the faith of Christ, seem to be good: yet are they not really good, because they are not referred to that end from which they become good. For *Christ is the end of the law unto righteousness to every one that believeth.* Therefore he was unwilling to separate faith from work, but pronounced faith itself to be a work: for it is faith itself which worketh through love. Nor did he say, *This is your work:* but he said, *This is the work of God, that ye believe on him whom he hath sent;* in order that he, who glorieth, should glory in the Lord. Because, therefore, he was inviting them to faith, they asked of him signs to which they might give credit.—Hence Jesus said unto them: *Verily, verily, I say unto you, Moses gave you not bread from heaven, but my Father gave you bread from heaven. For he is the true bread, who descendeth from heaven, and giveth life unto the*

world. He, therefore, who giveth life unto the world, is the true bread: and this is the meat, respecting which I said to you a little before; *Labour for the meat, which perisheth not, but which endureth to life eternal* *.

When our Lord Jesus Christ, as we have heard in the Gospel, said that he is the bread which descended from heaven: *the Jews murmured, and said; Is not this Jesus the son of Joseph, whose father and mother we know? How, then, doth he*

* Quid faciemus, inquiunt? Quid observando, hoc præceptum implere poterimus? *Respondit Jesus, et dixit eis: Hoc est opus Dei, ut credatis in eum quem misit ille.* Hoc est ergo manducare cibum qui non perit, sed qui permanet in vitam æternam. Ut quid paras dentes et ventrem? Crede: et manducasti. Discernitur quidem ab operibus fides: sicut Apostolus dicit, *justificari hominem per fidem sine operibus legis.* Et sunt opera, quæ videntur bona, sine fide Christi: et non sunt bona, quia non referuntur ad eum finem ex quo sunt bona. *Finis,* enim, *legis Christus ad justitiam omni credenti.* Ideo noluit discernere ab opere fidem: sed ipsam fidem dixit esse opus. Ipsa est enim fides, quæ per dilectionem operatur. Nec dixit, *Hoc est opus vestrum,* sed *Hoc est opus Dei, ut credatis in eum quem misit ille:* ut, qui gloriatur, in Domino glorietur. Quia ergo invitabat eos ad fidem, illi adhuc quærebant signa quibus crederent.—*Dixit ergo eis Jesus: Amen, amen, dico vobis, non Moyses dedit vobis panem de cœlo, sed pater meus dedit vobis panem de cœlo.* Verus enim panis est, qui de cœlo descendit, et dat vitam mundo. Verus ergo ille panis est, qui dat vitam mundo: et ipse cibus est, de quo paulo ante locutus sum; *Operamini cibum, non qui perit, sed qui permanet in vitam æternam.* August. in Evan. Joan. tractat. xxv. Oper. vol. ix. p. 76, 77.

say, that he descended from heaven? They were far distant from the bread from heaven: nor did they know what it was to hunger for it. They had the jaws of their heart languid: they were deaf, though their ears were open: they saw, and yet they remained blind. For that bread requires the hunger of the inner man: whence, in another place he saith; *Blessed are they who hunger and thirst after righteousness, for they shall be filled.*— The Lord, therefore, being about to give the Holy Spirit, said that he was the *bread which descended from heaven*, exhorting us that *we should believe on him.* For, *to believe on him*, this is *to eat the living bread.* Whosoever *believeth* on him, that person *eateth.* He is invisibly fattened, because he is invisibly regenerated.—What, then, did Jesus answer to such murmurers? *Murmur not in reply.* As if he had said: I know why ye are not hungry, and why ye neither understand nor seek after that bread. *Murmur not in reply. No one can come unto me, except the Father, who hath sent me, draw him* *.

* Cum Dominus noster Jesus Christus, sicut in Evangelio, cum legeretur, audivimus, panem se esse dixisset qui de cœlo descendit: *Murmuraverunt Judæi, et dixerunt; Nonne hic est Jesus filius Joseph, cujus nos novimus patrem et matrem? Quomodo ergo hic dicit, quia descendit de cœlo?* Isti a pane de cœlo longè erant, nec eum esurire noverant. Fauces cordis languidas habebant: auribus apertis, surdi erant: videbant, et cœci stabant. Panis quippe iste interioris hominis quærit esu-

I, says he, *am the bread of life*. And whence were they proud? *Your fathers*, says he, *eat manna in the wilderness, and are dead*. Whence, therefore, are you proud? *They eat manna, and are dead*. Why did they eat, and yet were dead? Because they believed only what they saw: what they saw not, they understood not. They were therefore your fathers, because ye are like unto them. For, so far as appertains to that visible and bodily death, do not we also die who eat the bread which descended from heaven? Thus did they die, and thus shall we die, so far as respects the visible and carnal death of this body. But, so far as respects that death, with which the Lord terrifies and by which their fathers died: Moses eat manna also, and Aaron eat manna, and Phineas eat manna, and many also there eat manna who pleased the Lord and who died not. Why? Because they understood the visible food spiri-

riem: unde alio loco dicit; *Beati, qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur*.—Daturus ergo Dominus Spiritum Sanctum dixit, se panem, qui de cœlo descendit: hortans, ut credamus in eum. Credere eim in eum, hoc est manducare panem vivum. Qui credit in eum, manducat. Invisibiliter saginatur, quia invisibiliter renascitur.—Quid ergo talibus murmurantibus respondit Jesus? *Nolite murmurare ad invicem*. Tanquam dicens: Scio quare non esuriatis, et istum panem non intelligatis neque quæratis. *Nolite murmurare ad invicem. Nemo potest venire ad me, nisi Pater, qui misit me, traxerit eum*. August. in Evan. Joan. Tractat. xxvi. Oper. vol. ix. p. 78.

tually; they spiritually hungered; they spiritually tasted: in order that they might be spiritually satiated. For we also to-day receive visible food: but A SACRAMENT IS ONE THING; AND THE VIRTUE OF A SACRAMENT, ANOTHER THING. How many persons receive from the altar and die: nay die, even by the very act of receiving! Whence the Apostle says: *He eateth and drinketh unto himself judgment.* Was not the Lord's sop poison unto Judas? And yet he received it. But, when he received it, as an enemy it entered into him: not because he received what was bad; but because being himself bad, he badly received what was good. Would you, therefore, spiritually eat the heavenly bread, take care, brethren, that you bring innocency to the altar.—*Your fathers eat manna, and are dead:* not because the manna was bad; but because they eat it badly. *This is the bread which descended from heaven.* The manna signified this bread: the altar of God signified this bread. They were alike sacraments. In their signs, indeed, they are different: but, in the thing signified, they are equal. Hear the Apostle: *I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea, and all were baptised through Moses in the cloud and in the sea, and all eat the same spiritual food.* Mark how he saith, *The same spiritual food.* For the corporeal food was different: inasmuch as they eat manna; and we, some-

thing else. Yet did they eat the same spiritual food, as ourselves. But these were our fathers, not their fathers: for we are like unto them; but they were not like unto them. He adds: *They all drank the same spiritual drink.* They drank one drink; we, another: but this was only in visible appearance; for, IN SPIRITUAL VIRTUE, THE SAME SIGNIFICATION BELONGED TO EACH ALIKE. For how drank they the same drink as ourselves? *They drank*, saith he, *of that spiritual Rock which followed them: but that Rock was Christ.* Thence was bread: thence was drink. The Rock was Christ in a sign: the true Christ is in the word and in the flesh. And how did they drink? The Rock was twice smitten with the rod. The double stroke signifies the two beams of the cross. *This therefore is the bread which descended from heaven: that, if any one shall eat of it, he shall not die.* That is to say, he shall not die, so far as appertains to the *virtue* of the sacrament, not so far as appertains to the *visible* sacrament: so far as respects the person who eats *internally*, not him who eats *externally;* so far as respects the person who *eats in his heart*, not him who *presses with his tooth* *.

* *Ego sum*, inquit, *panis vitæ*. Et unde illi superbiebant? *Patres vestri*, inquit, *manducaverunt in deserto manna, et mortui sunt.* Quid est unde superbitis? *Manducaverunt manna, et mortui sunt.* Quare manducaverunt, et mortui sunt? Quia, quod videbant, credebant: quod non videbant, non intelligebant. Ideo patres vestri, quia similes estis illorum. Nam,

I, who descended from heaven, am the living bread. Because I descended from heaven, I am therefore living. The manna also descended from heaven: but the manna was a shadow; he is the truth. *If any one shall eat of this bread, he shall live for ever: and the bread, which I will give, is my flesh*

quantum pertinet, fratres mei, ad mortem istam visibilem et corporalem, nunquid nos non morimur qui manducamus panem de cœlo descendentem? Sic sunt mortui et illi, quemadmodum et nos sumus morituri, quantum attinet, ut dixi, ad mortem hujus corporis visibilem atque carnalem. Quantum autem pertinet ad illam mortem, de qua terret Dominus, qua mortui sunt patres istorum: manducavit manna et Moyses, manducavit manna et Aaron, manducavit manna et Phinees, manducaverunt ibi multi qui Domino placuerunt; et mortui non sunt. Quare? Quia visibilem cibum spiritaliter intellexerunt, spiritaliter esurierunt, spiritaliter gustaverunt, ut spiritaliter satiarentur. Nam et nos hodie accipimus visibilem cibum; sed aliud est sacramentum; aliud, virtus sacramenti. Quam multi de altari accipiunt, et moriuntur: et accipiendo, moriuntur! Unde dicit Apostolus: *Judicium sibi manducat et bibit.* Nonne buccella dominica venenum fuit Judæ? Et tamen accepit. Et, cum accepit, in eum inimicus intravit: non quia malum accepit, sed quia bonum malè malus accepit. Videte ergo, fratres, panem cœlestem spiritaliter manducare, innocentiam ad altare apportate.— *Patres vestri manna manducaverunt, et mortui sunt:* non quia malum erat manna, sed quia malè manducaverunt. *Hic est panis, qui de cœlo descendit.* Hunc panem significavit manna: hunc panem significavit altare Dei. Sacramenta illa fuerunt. In signis, diversa sunt: sed, in re quæ significatur, paria sunt. Apostolum audi. *Nolo enim vos,* inquit, *ignorare, fratres, quia patres nostri omnes sub nube fuerunt, et omnes mare transierunt, et omnes per Moysen baptizati sunt in nube et in mari, et omnes*

which I will give for the life of the world. When would flesh receive this, that he called the bread *flesh?* That is called *flesh*, which flesh receiveth not. And therefore flesh doth not the more receive it, because it is called *flesh*. At this, they were horrified: this they declared to be an exorbitant demand upon them: this, they thought, could not possibly be. *My flesh*, says he, *is for the life of the world.* The faithful *know* the body of Christ, if they neglect not to *be* the body of Christ. Let them *become* the body of Christ, if they wish to *live* from the spirit of Christ. Nothing, save the body of Christ, liveth from the spirit of Christ.—Wilt thou live from the spirit of Christ? Then be in the body of Christ.—

eandem escam spiritalem manducaverunt. Spiritalem utique eandem. Nam corporalem alteram; quia illi, manna; nos aliud: spiritalem vero (eandem), quam nos. Sed patres, nostri; non patres, illorum: quibus nos similes sumus; non quibus illi similes fuerunt. Et adjungit: *Et omnes eundem potum spiritalem biberunt.* Aliud, illi; aliud, nos: sed specie visibili, quod tamen hoc idem significaret virtute spiritali. Quomodo, enim, eundem potum? *Bibebant*, inquit, *de spiritali sequente petra: petra autem erat Christus.* Inde panis, inde potus. Petra, Christus in signo: verus Christus, in verbo et in carne. Et quomodo biberunt? Percussa est petra de virga bis. Gemina percussio, duo ligna crucis, significat. *Hic est ergo panis, qui de cœlo descendit; ut, si quis manducaverit ex ipso, non moriatur:* sed, quod pertinet ad virtutem sacramenti, non quod pertinet ad visibile sacramentum. Qui manducat intus; non, foris: qui manducat in corde; non qui premit dente. August. in Evan. Joan. Tractat. xxvi. Oper. vol. ix. p. 80.

Hence the Apostle Paul, when explaining to us this bread, saith: *We, being many, are one bread, one body.* O sacrament of piety: O sign of unity: O bond of charity! He, who would live, has where he may live, has whence he may live. Let him approach, let him believe, let him be incorporated, that he may be made alive.—*The Jews, therefore, strove among themselves, saying: How can this man give us his flesh to eat?* They strove among themselves, because they neither understood nor wished to take the bread of concord: for they, who eat such bread, strive not among themselves; because we, being many, are one bread, one body.—*Verily, verily, I say unto you: Unless ye eat the flesh of the Son of man and drink his blood, ye shall not have life in you.* He spake this, not to dead carcases, but to living men. Therefore, lest, understanding him to speak of that mere physical life, they should upon this point strive among themselves, he added in consecution: *He, that eateth my flesh and drinketh my blood, hath eternal life.* Hence, the person, who eateth *not* that bread and who drinketh *not* that blood, hath *not* this life: for men may have *temporal* life without it; but, without it, they cannot have *eternal* life. Consequently, he, who eateth not his flesh and who drinketh not his blood, hath not life in himself: and he, who eateth his flesh and drinketh his blood, hath life. He gave an answer to both, in saying *eternal.* It is

not so in the food, which we take for the sustentation of this temporal life. For he, who does not take it, cannot live: and yet he, who does take it, cannot live in perpetuity; for very many of those, who do take it, die either through old age or through disease or through some accident. But, in this meat and drink, that is to say, in the body and blood of the Lord, it is not so. For he, who taketh not that food, hath not life: and he, who taketh it, hath life, and that life eternal. Therefore, by this meat and drink, he would have us understand the intimate association of Christ the head and the faithful his members.—The sacrament of this thing, that is to say, of the unity of the body and blood of Christ, is prepared on the Lord's table, in some places every day, in other places at certain intervals; and, from the Lord's table, is received: by some, to life; by others, to destruction. But the thing itself, whereof the outward ordinance is the sacrament, whosoever shall be a partaker of it, is received by every man to life, and to destruction by no man.—Finally, he expounds, how that of which he speaks takes place, and what it is to eat his body and to drink his blood. *He, who eateth my flesh and drinketh my blood, abideth in me, and I in him.* This, then, is *to eat that meat and to drink that drink:* namely, *for a man to abide in Christ, and to have Christ abiding in him.* And, through this, he, who abideth not in Christ and in whom Christ abideth

not, without doubt, neither spiritually eateth his flesh nor drinketh his blood; although, carnally and visibly, he may press with his teeth the *sacrament* of the body and blood of Christ: but he rather eateth and drinketh, to his own judgment, the sacrament of so great a thing; because, being unclean, he hath presumed to approach to the sacraments of Christ, which no person, save he who is clean, receiveth worthily *.

* *Ego sum panis vivus, qui de cœlo descendi.* Ideo vivus, quia de cœlo descendi. De cœlo descendit et manna: sed manna umbra erat; ista veritas est. *Si quis manducaverit ex hoc pane, vivet in æternum. Et panis, quem ego dabo, caro mea est pro mundi vita.* Hoc quando caperet caro: quod dixit panem, *carnem?* Vocatur *caro*, quod non capit caro, Et ideo magis non capit caro, quia vocatur *caro*. Hoc enim exhorruerunt; hoc ad se multum esse dixerunt. Hoc non posse fieri putaverunt: *Caro mea est*, inquit, *pro mundi vita*. Norunt fideles corpus Christi, si corpus Christi non negligant esse. Fiant corpus Christi, si volunt vivere de Spiritu Christi. De Spiritu Christi non vivit, nisi corpus Christi. Intelligite, fratres mei, quid dixerim. —Vis ergo et tu vivere de Spiritu Christi? In corpore esto Christi. —Inde est, quod exponens nobis Apostolus Paulus hunc panem, *Unus panis*, inquit, *unum corpus, multi sumus*. O sacramentum pietatis: O signum unitatis: O vinculum charitatis! Qui vult vivere, habet ubi vivat, habet unde vivat. Accedat, credat, in corporetur, ut vivificetur.—*Litigabant ergo Judæi ad invicem, dicentes: Quomodo potest hic carnem suam nobis dare ad manducandum?* Litigabant utique ad invicem: quoniam panem concordiæ non intelligebant, nec sumere volebant: nam, qui manducant talem panem, non litigant ad invicem; quoniam unus panis, unum corpus, multi sumus.—*Amen, amen, dico vobis, nisi manducaveritis carnem filii hominis, et biberitis ejus san-*

We have heard out of the Gospel the words of the Lord, which follow my former discourse. From them, again, a discourse is now justly due, to your ears, and to your minds: and, to this day,

guinem, non habebitis vitam in vobis. Hæc, non utique cadaveribus, sed viventibus loquebatur. Unde, ne, istam vitam intelligentes, de hac re litigarent, secutus adjunxit: *Qui manducat meam carnem, et bibit meum sanguinem, habet vitam æternam.* Hanc ergo non habet, qui istum panem non manducat, nec istum sanguinem bibit: nam temporalem vitam sine illo habere homines possunt; æternam vero omnino non possunt. Qui ergo non manducat ejus carnem, nec bibit ejus sanguinem, non habet in se vitam: et, qui manducat ejus carnem, et bibit ejus sanguinem, habet vitam. Ad utrumque respondet, quod dixit *æternam.* Non ita est in hac esca, quam, sustentandæ hujus temporalis vitæ causa, sumimus. Nam, qui eam non sumpserit, non vivet: nec tamen, qui eam sumpserit, vivet; fieri enim potest, ut, senio vel morbo vel aliquo casu, plurimi, et qui eam sumpserint, moriantur. In hoc vero cibo et potu, id est, corpore et sanguine Domini, non ita est. Nam et, qui eam non sumit, non habet vitam: et, qui eam sumit, habet vitam, et hanc utique æternam. Hunc itaque cibum et potum societatem vult intelligi corporis et membrorum suorum: quod est sancta Ecclesia in prædestinatis et vocatis et justificatis et glorificatis sanctis et fidelibus ejus.—Hujus rei sacramentum, id est, unitatis coporis et sanguinis Christi, alicubi quotidie, alicubi certis intervallis dierum, in dominica mensa præparatur, et de mensa dominica sumitur: quibusdam, ad vitam; quibusdam ad exitium. Res vero ipsa, cujus sacramentum est, omni homini ad vitam, nulli ad exitium, quicunque ejus particeps fuerit.—Denique, jam exponit, quomodo id fiat quod loquitur, et quid sit manducare corpus ejus et sanguinem bibere. *Qui manducat carnem meam, et bibit meum sanguinem, in me manet, et ego in illo.* Hoc est ergo, mandu-

it cannot be deemed unsuitable. For it treats respecting the body of the Lord, which he said he gave to be eaten on account of eternal life. But the mode of this attribution and of his gift, how he would give his flesh to be eaten, he explained as follows. *He, that eateth my flesh and drinketh my blood, abideth in me, and I in him.* The sign, that a person hath eaten and drunk, is this: if he abideth, and is abided in; if he dwelleth, and is dwelt in; if he adheres, so that he is not deserted. This, therefore, in mystical words, he taught and admonished us: that we should be in his body, among his members, under the head itself; eating his flesh, not forsaking his unity. But many, who were present, by reason of their not understanding him were scandalised: for, when he said these things, they thought of nothing but *flesh;* which indeed they themselves were, inasmuch as they were carnal. Nevertheless, the Apostle says, and truly says: *To savour according to the flesh is death.* The Lord giveth us his flesh

care illam escam, et illum bibere potum: in Christo manere, et illum manentem in se habere. Ac, per hoc qui non manet in Christo, et in quo non manet Christus, proculdubio nec manducat spiritaliter carnem ejus, nec bibit ejus sanguinem; licet carnaliter et visibiliter premat dentibus sacramentum corporis et sanguinis Christi: sed magis tantæ rei sacramentum ad judicium sibi manducat et bibit; quia immundus præsumpsit ad Christi accedere sacramenta, quæ aliquis non dignè sumit, nisi qui mundus est. August. in Evan. Joan. Tractat. xxvi. Oper. vol. ix. p. 80, 81.

to eat: and yet, to savour according to the flesh is death. When he saith respecting his flesh, that there is eternal life, we ought not to savour according to the flesh, as it was done in these words: *Many therefore hearing*, not of his enemies, but *of his disciples, said*; *This is a hard word, who can hear it?* If disciples deemed it a hard word, what might enemies do? And yet it must so be spoken, that it should not be understood by all. The secret of God ought to make us attentive, not adverse. Yet, when the Lord Jesus spake such things, these soon fell away. They believed not, that he was speaking some great matter, and that in those words he was covering some grace: but, as they willed, so they understood; and, after the manner of men, they fancied, that Jesus could and would distribute, among those who believed on him, the flesh, wherewith the Word was clothed, cut as it were into morsels. *This*, say they, *is a hard saying. Who can hear it? But Jesus, knowing within himself that the disciples murmured concerning it, answered and said: Doth this scandalise you*, that I said, I give you my flesh to eat and my blood to drink? *What if ye shall see the Son of man ascending to where he was before?* What is this? Does he here explain what had moved them? Does he hence open, whence they had been scandalised? Hence plainly, if they had but understood him. For they thought, that he would dole

out his own body to them: but he said, that he was about to ascend to heaven, whole and entire. When ye shall see the Son of man ascending to where he was before: certainly you will then perceive, that he doles not out his own body in the manner which you imagine; certainly you will then understand, that his grace is not eaten up by bites and mouthfuls. Hence he saith: *It is the spirit that quickeneth; the flesh profiteth nothing.*—Now what is this, which he thus subjoins: *It is the spirit that quickeneth; the flesh profiteth nothing?* Let us say unto him (for he suffers us, when we do not contradict, but only wish to understand): O Lord, good Master, how doth the flesh profit nothing, when thou thyself hast said; *Unless a man shall eat my flesh and drink my blood, he shall not have life in himself?* Doth life profit nothing? And why are we what we are, except that we may have eternal life, which thou promised by thy flesh? What then doth it mean, that *the flesh profiteth nothing?* It doth indeed profit nothing: but then only after the manner in which they understood the discourse. For so they understood the flesh, as that it should be cut asunder in the carcase or sold in the shambles, not as that it should nourish in the spirit.—Let the spirit be added to the flesh, as charity is added to knowledge: and then it will be highly profitable. For, if the flesh itself profiteth nothing: the Word would not have been made flesh, that he might

dwell among us. If Christ profited us much through the flesh: how doth the flesh profit nothing? But, through the flesh, the spirit did something for our salvation. The flesh was the vessel. Mark, then, what it had: not what it was. The Apostles were sent forth. Did their flesh profit us nothing? If the flesh of the Apostles profited us: could the flesh of the Lord profit nothing? Whence came unto us the sound of the Word, save through the voice of the flesh? Whence came style? Whence came writing? All these are the works of the flesh, yet still the spirit agitating it as its organ. Therefore, *It is the spirit that quickeneth; the flesh profiteth nothing*. I give not my flesh to eat, as they understood flesh. Hence he goeth on to say: *The words, which I speak unto you are spirit and life.* For we have already stated, that, in the eating of his flesh and in the drinking of his blood, he commended this unto us: namely, that we should abide in him, and he in us. We abide, therefore, in him, when we are his members: and he abideth in us, when we are his temple *.

* Verba Domini ex Evangelio, quæ sermonem pristinum consequuntur, audivimus. Hinc sermo debetur auribus et mentibus vestris: et, hodierno die non importunus est. Est enim de corpore Domini, quod dicebat se dare ad manducandum propter æternam vitam. Exposuit autem modum attributionis hujus et doni sui, quomodo daret carnem suam manducare, dicens: *Qui manducat carnem meam, et bibit sanguinem meum, in me manet, et ego in illo.* Signum, quia manducavit et bibit,

We may deservedly inquire, how we ought to understand that saying of the Lord Jesus: *This is the bread which descended from heaven, that, if any one shall eat of it, he shall not die; I, who de-*

hoc est: si manet, et manetur; si habitat, et inhabatatur; si hæret, ut non deseratur. Hoc ergo nos docuit et admonuit mysticis verbis, ut simus in ejus corpore, sub ipso capite, in membris ejus: edentes carnem ejus, non relinquentes unitatem ejus. Sed, qui aderant, plures, non intelligendo, scandalizati sunt: non enim cogitabant hæc audiendo, nisi carnem; quod ipsi erant. Apostolus autem dicit, et verum dicit: *Sapere secundum carnem, mors est.* Carnem suam dat nobis Dominus manducare: et, sapere secundum carnem, mors est. Cum de carne sua dicat, quia ibi est vita æterna: ergo, nec carnem debemus sapere secundum carnem, sicut in his verbis. *Multi itaque audientes,* non ex inimicis, sed *ex discipulis ejus, dixerunt: Durus hic est sermo; quis potest eum audire?* Si discipuli durum habuerunt istum sermonem: quid inimici? Et tamen sic oportebat ut diceretur, quod non ab omnibus intelligeretur. Secretum Dei intentos debet facere, non adversos. Isti autem cito defecerunt, talia loquente Domino Jesu. Non crediderunt, aliquid magnum dicentem, et verbis illis aliquam gratiam cooperientem: sed, prout voluerunt, ita intellexerunt; et, more hominum, quia poterat Jesus, aut hoc disponebat Jesus, carnem, qua indutum erat Verbum, veluti concisam, distribuere credentibus in se. *Durus est,* inquiunt, *hic sermo. Quis potest eum audire? Sciens autem Jesus apud semetipsum, quia murmurabant de eo discipuli ejus, respondit et ait: Hoc vos scandalizat,* quia dixi, Carnem meam do vobis manducare, et sanguinem meum bibere? *Si ergo videritis filium hominis ascendentem ubi erat prius?* Quid est hoc? Hinc solvit, quod illos moverat? Hinc aperuit, unde erant scandalizati? Hinc planè, si intelligerent. Illi enim putabant, eum erogatu-

cended from heaven, am the living bread; if any one shall eat of this bread, he shall live for ever.— When he said; *He, that eateth my flesh and drinketh my blood, abideth in me, and I in him:* he shew-

rum corpus suum: ille autem dixit, se ascensurum in cœlum, utique integrum. Cum videritis filium hominis ascendentem, ubi erat prius: certè vel tunc videbitis, quia non eo modo quo putatis erogat corpus suum; certè vel tunc intelligetis, quia gratia ejus non consumitur morsibus. Et ait *Spiritus est qui vivificat; caro non prodest quicquam.*—Quid est ergo, quod adjungit: *Spiritus est qui vivificat; caro non prodest quicquam?* Dicamus ei: patitur enim nos, non contradicentes, sed nosse cupientes. O Domine, magister bone, quomodo caro non prodest quicquam, cum tu dixeris: *Nisi quis manducaverit carnem meam, et biberit sanguinem meum, non habebit in se vitam?* An vita non prodest quicquam? Et, propter quid, sumus quod sumus: nisi ut habeamus vitam æternam, quam tua carne promittis? Quid est ergo: *Non prodest quicquam caro?* Non prodest quicquam: sed quomodo illi intellexerunt. Carnem quippe sic intellerunt, quomodo in cadavere dilaniatur, aut in macello venditur: non quomodo spiritu vegetatur.—Accedat spiritus ad carnem, quomodo accedit charitas ad scientiam: et prodest plurimum. Nam, si caro nihil prodesset; Verbum caro non fierit, ut inhabitaret in nobis. Si per carnem multum nobis profuit Christus: quomodo caro nihil prodest? Sed, per carnem, spiritus aliquid pro salute nostra egit. Caro vas fuit. Quod habebat, attende: non quod erat. Apostoli missi sunt. Numquid caro ipsorum nihil nobis profuit? Si caro Apostolorum nobis profuit, caro Domini poterat nihil prodesse? Unde enim ad nos sonus verbi, nisi per vocem carnis? Unde stylus? Unde conscriptio? Ista omnia opera carnis sunt: sed agitante spiritu, tanquam organum suum. Spiritus ergo est qui vivificat: caro autem non prodest quicquam. Sicut illi intellexerunt carnem, non sic ego do ad manducandum carnem

ed, what it is to eat the body of Christ and to drink his blood, not merely so far as the sacrament is concerned, but verily and indeed: for this to remain in Christ, that Christ also should remain in him. He thus spake it, as if he should say: *Whoso remaineth not in me, nor I in him; let not that person assert or imagine, that he eateth my body or drinketh my blood* *.

When thou adorest him, remain not, as to cogitation, in the flesh, so as to receive no quickening from the spirit: for, saith he, *The spirit quickeneth, but the flesh profiteth nothing.* Now, when the Lord commended this, he had been speaking of

meam. Proinde, *Verba*, inquit, *quæ ego locutus sum vobis, spiritus et vita sunt.* Diximus, enim, fratres, hoc Dominum commendasse in manducatione carnis suæ, et potatione sanguinis sui: ut in illo maneamus; et ipse, in nobis. Manemus autem in illo, cum sumus membra ejus: manet autem ipse in nobis, cum sumus templum ejus. August. in Evan. Joan. Tractat. xxvii. Oper. vol. ix. p. 81, 82.

* Quamobrem, quod ait Dominus Jesus: *Hic est panis qui de cœlo descendit, ut, si quis ex ipso manducaverit, non moriatur; ego sum panis vivus, qui de cœlo descendi; si quis manducaverit ex hoc pane, vivet in æternum:* quomodo sit accipiendum, merito quæritur.—Ipse dicens, *Qui manducat carnem meam et bibit sanguinem meum, in me manet, et ego in eo,* ostendit; quid sit, non sacramento tenus, sed revera, corpus Christi manducare et ejus sanguinem bibere: hoc est enim in Christo manere, ut in illo maneat et Christus. Sic enim hoc dixit, tanquam diceret: *Qui non in me manet, et in quo ego non maneo, non se dicat aut existimet manducare corpus meum aut bibere sanguinem meum.* August. de Civit. Dei. lib. xxi. c. 25.

his own flesh and had said: *Unless a man shall eat my flesh, he shall not have in himself eternal life.* Certain of his disciples, the seventy to wit, were scandalised, and said: *This is a hard saying; who can understand it?* And they departed from him, and walked with him no more. His saying, *Unless a man shall eat my flesh, he shall not have eternal life,* seemed to them a hard one. They received it foolishly: they thought of it carnally. For they fancied, that the Lord was going to cut from his own body certain morsels and to give those morsels to them. Hence they said: *This is a hard saying.* But they themselves were hard: not the saying. For, if, instead of being hard, they had been mild, they would have said to themselves: *He saith this not without reason, but because there is there some latent sacrament.* They would have remained with him mild, and not hard: and they would have learned from him what those learned, who remained while they departed. For, when the twelve disciples had remained with him after the others had departed, they, as if grieving for their death, suggested to him, that they had departed because they were scandalised at his word. But he instructed them, and said unto them: *It is the spirit that quickeneth; the flesh profiteth nothing. The words, which I speak unto you, are spirit and life.* As if he had said: *Understand spiritually what I have spoken. You are* NOT *about to eat this identical body, which you see;*

and you are NOT *about to drink this identical blood, which they who crucify me will pour out. I have commended unto you a certain sacrament. This, if spiritually understood, will quicken you. Though it must be celebrated visibly, it must be understood invisibly* *.

In the interpretation of figurative passages, let the following canon be observed. *If the passage be preceptive, either forbidding some flagitious deed and some heinous crime, or commanding something*

* Cum adoras illum, ne cogitatione remaneas in carne, et a spiritu non vivificeris: *spiritus* enim, inquit, *vivificat; caro autem nihil prodest.* Tunc autem, quando hoc Dominus commendavit, de carne sua locutus erat, et dixerat: *Nisi quis manducaverit carnem meam, non habebit in se vitam æternam.* Scandalizati sunt quidam discipuli ejus, septuaginta fermè, et dixerunt; *Durus hic est sermo; quis potest hoc intelligere?* Et recesserunt ab eo: et amplius cum eo non ambulaverunt. Durum illis visum est hoc quod ait: *Nisi quis manducaverit carnem meam, non habebit vitam æternam.* Acceperunt illud stultè: carnaliter illud cogitaverunt: et putaverunt, quod præcisurus esset Dominus particulas quasdam de corpore suo, et daturus illis: et dixerunt, *Durus hic est sermo.* Ipsi erant duri: non sermo. Etenim, si duri non essent, sed mites essent, dicerent sibi: Non sine causa dicit hoc, nisi quia est ibi aliquod sacramentum latens. Manerent cum eo lenes: et discerent ab illo; quod, illis discedentibus, qui remanserunt, didicerunt. Nam, cum remansissent cum illo discipuli duodecim, illis recedentibus, suggesserunt illi, tanquam dolentes illorum mortem, quod scandalizati sunt in verbo ejus, et recesserunt. Ille autem instruxit eos, et ait illis: *Spiritus est qui vivificat; caro autem nihil prodest. Verba, quæ locutus sum vobis, spiritus est et vita.* Spiritaliter intelligite, quod locutus sum. Non hoc cor-

useful and beneficent: then such passage is not figurative. But, if the passage seems, either to command some flagitious deed and some heinous crime, or to forbid something useful and beneficent: then such passage is figurative. Thus, for example, Christ says: *Unless ye shall eat the flesh of the Son of man, and drink his blood; ye shall have no life in you.* Now, in these words, he seems to command a heinous crime or a flagitious deed. Therefore the passage is a figure, enjoining us to communicate in the passion of our Lord, and admonishing us to lay it up sweetly and usefully in our memory · because, for us, his flesh was crucified and wounded. On the other hand, Scripture says: *If thy enemy shall hunger, give him food; if he shall thirst, give him drink.* Here, without all doubt, an act of beneficence is enjoined. But, as for the passage which immediately follows; *This doing, thou shalt heap coals of fire upon his head:* one might imagine, so far as the bare words are concerned, that an action of heinous malevolence was commanded. Under such circumstances, therefore, doubt not, that the passage was spoken figuratively. For, since it is verbally

pus, quod videtis, manducaturi estis: et bibituri illum sanguinem, quem fusuri sunt qui me crucifigent. Sacramentum aliquod vobis commendavi: spiritaliter intellectum, vivificabit vos. Etsi necesse est, illud visibiliter celebrari: oportet tamen, invisibiliter intelligi. August. Enarr. in Psalm. xcviii. Oper. vol. viii. p. 397.

capable of a double interpretation, after one mode to inflict an injury, after another mode to confer a benefit: charity requires, that, by *coals of fire*, you should understand the burning groans of penitence, through which is healed the pride of that person, who grieves that he has been an enemy of the man that returns him good for evil by assisting him in his distress *.

X. Bertram or Ratram of Corbey, about the middle of the ninth century.

The Apostle, writing to the Corinthians, saith: *know ye not, that all our fathers were under the*

* Servabitur ergo, in locutionibus figuratis, regula hujusmodi. *Si præceptiva locutio est, aut flagitium aut facinus vetans, aut utilitatem aut beneficentiam jubens; non est figurata. Si autemflagitium aut facinus videtur jubere, aut utilitatem aut beneficentiam vetare; figurata est.*

Nisi manducaveritis, inquit, *carnem filii hominis et sanguinem biberitis, non habebitis vitam in vobis.* Facinus vel flagitium videtur jubere. Figura est ergo, præcipiens passioni Domini esse communicandum, et suaviter atque utiliter recondendum in memoria: quia pro nobis caro ejus crucifixa et vulnerata sit. Ait Scriptura: *Si esurierit inimicus tuus, ciba illum: si sitit, potum da illi.* Hic, nullo dubitante, beneficentiam præcipit. Sed, quod sequitur; *Hoc enim faciens, carbones ignis congeres super caput ejus:* malevolentiæ facinus putes juberi. Ne igitur dubitaveris figuratè dictum: et, cum possit dupliciter interpretari, uno modo ad nocendum, altero ad præstandum beneficium; te potius charitas revocet, ut intelligas carbones ignis esse urentes pœnitentiæ gemitus, quibus superbia sanatur ejus, qui dolet se inimicum fuisse hominis a quo ejus miseriæ subvenitur. August. de Doctrin. Christian. lib. iii. c. 15, 16.

cloud, and all passed through the sea, and were all baptised unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that Rock was Christ. We observe, that the sea and the cloud bore the likeness of Baptism, and that the fathers of the Old Testament were baptised in them, that is, in the cloud and in the sea. Could then the sea, in respect of what it was to outward sight, an element, have the power of Baptism? Or could the cloud, in respect of what it was to outward sight, a condensation of thick air, have power to sanctify the people? Yet we dare not say, that the Apostle, who spake in Christ, did not with truth affirm that our fathers were baptised in the cloud and in the sea. And, though that baptism bore not the form of the Baptism of Christ, which at this day is performed in the Church: yet no sane person will dare to deny, that of a truth it was baptism, and that in it our fathers were baptised, unless he madly presume to contradict the words of the Apostle. Wherefore, both the sea and the cloud conveyed the cleansing of sanctification, not in respect of their bodily substance, but in respect of that which they inwardly contained, the sanctification of the Holy Ghost. For, in them, there was: both a visible form, apparent to the bodily senses, not in image, but in truth; and also a spiritual power,

which shone forth within, discernible not by the eye of the flesh but of the soul *.

In like sort, the manna which was given to the people from heaven, and the water which flowed from the rock, had a corporeal existence, and were meat and drink for the bodies of the people: yet the Apostle calleth that manna and that water *spiritual meat* and *spiritual drink*. How so?

* Apostolus quoque, scribens Corinthiis, ait: *Nescitis, quoniam patres nostri omnes sub nube fuerunt, et omnes mare transierunt, et omnes in Moyse baptizati sunt in nube et in mari, et omnes eandem escam spiritualem manducaverunt, et omnes eundem potum spiritualem biberunt? Bibebant autem de spirituali, consequente eos, petra: petra autem erat Christus.* Animadvertimus, et mare Baptismi speciem prætulisse, et nubem; patresque Prioris Testamenti in eis, id est, in nube sive mari, baptizatos fuisse. Num vel mare, secundum quod elementum videbatur, Baptismi potuit habere virtutem? Vel nubes, juxta quod densioris crassitudinem aeris ostendebat, populum sanctificare quiverit? Nec tamen Apostolum, in Christo locutum, audemus dicere, quod non vere dixerit, patres nostros in nube et in mari fuisse baptizatos. Et, quamvis Baptismus ille formam Baptismatis Christi, quod hodie geritur in Ecclesia, non prætulerit, Baptismum tamen extitisse, et in eo patres nostros baptizatos fuisse, nullus negare sanus audebit, nisi verbis Apostoli contradicere vesanus præsumpserit. Igitur et mare et nubes, non secundum hoc, quod corpus extiterant, sanctificationis munditiam præbuere; verum secundum quod invisibiliter Sancti Spiritus sanctificationem continebant. Erat namque in eis: et visibilis forma, quæ corporeis sensibus appareret, non in imagine, sed in veritate; et interius spiritualis potentia refulgebat, quæ, non carnis oculis, sed mentis luminibus, appareret. Ratram. de Corp. et Sang. Domin. c. 20, 21. Oxon. 1838.

Because, in those corporeal substances, the spiritual power of the Word was contained: which was meat and drink to the souls, rather than the bodies, of believers. And, although that meat and that drink foreshewed the Mystery of the Body and Blood of Christ who was to come; which the Church now celebrates: yet St. Paul affirmeth, that our fathers did eat the same spiritual meat, and did drink the same spiritual drink *.

Perchance, you ask: What same? The very same, which at this day the company of the faithful eateth and drinketh in the Church. For we may not think them diverse: since one and the same Christ gave his own flesh for food and his own blood for drink, to that people, who, in the desert, were baptised in the cloud and in the sea; and now, in the Church, feedeth the congregation of the faithful with the bread of his body, and giveth them to drink of the stream of his blood †.

* Similiter manna populo de cœlo datum, et aqua profluens de petra, corporales extiterant, et corporaliter populum vel pascebant vel potabant: attamen Apostolus, vel illud manna vel illam aquam, spiritualem escam et spiritualem potum appellat. Cur hoc? Quoniam inerat corporeis illis substantiis Spiritualis Verbi potestas, quæ mentes potius quam corpora credentium pasceret atque potaret. Et, cum cibus vel potus ille futuri corporis Christi sanguinisque mysterium, quod celebrat Ecclesia, præmonstraret: eandem tamen escam spiritualem manducasse, eundem potum spiritualem bibisse, patres nostros, sanctus Paulus asseverat. Ratram. de Corp. et Sang. Domin. c. 22.

† Quæris, fortasse: Quam eandem? Nimirum ipsam, quam

The Apostle, intending to intimate thus much, after saying our fathers eat the same spiritual meat and drank the same spiritual drink, immediately addeth; *For they drank of that spiritual rock that followed them; and that Rock was Christ:* to the end we might understand, that, in the wilderness, the same Christ was in the spiritual Rock and gave the stream of his blood to the people, who afterward, in our age, exhibited his body taken of the Virgin and hanged upon the cross for the salvation of believers, and who shed from it the stream of his blood, to the end that we might not only be redeemed by it, but also have it for our drink *.

In very deed, this is wonderful; since we cannot comprehend its depth, nor weigh its value.

hodie populus credentium, in Ecclesia, manducat et bibit. Non enim licèt diversam intelligi, quoniam unus idemque Christus est, qui et populum in deserto, in nube et in mari baptizatum, sua carne pavit, suo sanguine tunc potavit, et, in Ecclesia nunc credentium, populum, sui corporis pane, sui sanguinis unda, pascit et potat. Ratram. de Corp. et Sang. Domin. c. 23.

* Quod volens Apostolus intimare, cum dixisset patres nostros eandem escam spiritualem manducasse eundemque potum spiritualem bibisse, consequenter adjecit; *Bibebant autem de spirituali, consequente eos, petra; petra autem erat Christus:* ut intelligeremus, in deserto Christum in spirituali petra constitisse, et sui sanguinis undam populo præbuisse, qui postea corpus, de Virgine sumptum, et pro salute credentium in cruce suspensum, nostris sæculis exhibuit, et ex eo sanguinis undam effudit, quo non solum redimeremur, verum etiam potaremur. Ratram de Corp. et Sang. Domin. c. 24.

He had not as yet assumed man's nature; he had not as yet tasted death for the salvation of the world; he had not as yet redeemed us with his blood: and still our fathers in the desert, by means of that spiritual meat and that invisible drink, did eat his body and drink his blood, as the Apostle testifieth when he saith; *Our fathers eat the same spiritual meat, and drank the same spiritual drink.* Here we must not inquire, how that could be done: but we must believe, that it was done. For he, who now in the Church by his almighty power spiritually changeth bread and wine into the flesh of his body and the stream of his own blood, at that time also wrought invisibly: so that the manna which was given from heaven, and the water which flowed from the rock, became his body and his blood *.

* Mirum certè, quoniam incomprehensibile et inæstimabile! Nondum hominem assumpserat; nondum pro salute mundi mortem dejustaverat; nondum sanguine suo nos redimerat: et jam nostri patres in deserto, per escam spiritualem potumque invisibilem, ejus corpus manducabant, et ejus sanguinem bibebant, velut testis extat Apostolus, clamans; *Eandem escam spiritualem manducasse, eundem potum spiritualem bibisse, patres nostros.* Non istic ratio, qua fieri potuerit, disquirenda: sed fides, quod factum sit, adhibenda. Ipse namque, qui nunc, in Ecclesia, omnipotenti virtute, panem et vinum, in sui corporis carnem et proprii cruoris undam, spiritualiter convertit. Ipse tunc quoque, manna de cœlo datum, corpus suum, et aquam de petra profusam, proprium sanguinem, invisibiliter operatus est. Ratram. de Corp. et Sang. Domin. c. 25.

This David understood and testified in the Holy Ghost, saying: *Man did eat angels' food.* For it were a fond thing to suppose, that the corporeal manna, which was given to the fathers, feedeth the host of heaven, or that they use such diet, who are satisfied with the feast of the Divine Word. Of a truth, the Psalmist, or rather the Holy Ghost speaking in the Psalmist, teacheth us, both what our fathers received in that heavenly manna, and what the faithful ought to believe in the Mystery of Christ's Body. In either, surely, is Christ signified, who feedeth the souls of believers, and who is angels' food. This too he doth and is, not by bodily taste nor by becoming bodily food, but by the power of the spiritual word *.

We know also, on the testimony of the Evangelist, that our Lord Jesus Christ, before he suffered, *took bread; and, when he had given thanks, he gave it to his disciples, saying; This is my body, which is given for you; do this in remembrance of*

* Quod intelligens David, in Spiritu Sancto, protestatus est: *Panem,* inquiens, *angelorum manducavit homo.* Ridiculum namque est opinari, quod manna corporeum, patribus datum, cœlestem pascat exercitum, aut tali vescantur edulio, qui divini Verbi saginantur epulis. Ostendit certè Psalmista, vel magis Spiritus Sanctus loquens in Psalmista, vel quid patres nostri in illo manna cœlesti perceperint, vel quid fideles in mysterio Christi credere debeant. In utroque certè, Christus innuitur, qui et credentium animas pascit, et angelorum cibus existit. Utrumque hoc, non corporeo gustu nec corporali sagina, sed spirituali Verbi virtute. Ratram. de Corp. et Sang. Domin. c. 26.

me: likewise also the cup after supper, saying; This cup is the New Testament in my blood, which shall be shed for you. We see, that, although Christ had not yet suffered, he still, even then, wrought the Mystery of his Body and Blood. For sure am I, no believer doubteth, that the bread, which he gave to his disciples, saying, *This is my body which is given for you,* was made the body of Christ; or that the cup, of which he also said, *This cup is the new Testament in my blood which shall be shed for you,* contained the blood of Christ. As then, a little before his passion, he was able to change the substance of bread and the creature of wine, into his own body which was to suffer, and into his blood which was afterwards to be shed: so too, in the desert, he had power to change the manna and the water from the rock, into his own flesh and blood, though long time was to pass ere that flesh was to hang on the cross for us, or that blood to be shed for our cleansing *.

* Et, Evangelista narrante, cognovimus, quod Dominus noster Jesus Christus, priusquam pateretur, *accepto pane, gratias egit, et dedit discipulis suis, dicens; Hoc est corpus meum, quod pro vobis datur; hoc facite in meam commemorationem: similiter et calicem, postquam cœnavit, dicens; Hic est calix Novum Testamentum in sanguine meo, qui pro vobis fundetur.* Videmus, nondum passum esse Christum, et jam tamen sui corporis et sanguinis mysterium operatum fuisse. Non enim putamus, ullum fidelium dubitare panem illum fuisse Christi corpus effectum, quod discipulis donans, dicit; *Hoc est corpus meum, quod*

Here too we must consider, how his words are be taken: *Except ye eat the flesh of the Son of man and drink his blood, ye shall not have life in you.* He doth not say, that his flesh, which hung on the cross, should be cut in pieces and eaten by his disciples, or that his blood which he was to shed for the redemption of the world, should be given to his disciples to drink. It had been a horrible crime for his disciples to drink his blood or to eat his flesh, as the unbelieving Jews then understood him. Wherefore, in the words following, he saith to his disciples, who received his words not in unbelief but in faith, though they did not fully see how those words were to be understood: *Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?* As though he said: *Think not, that my flesh is to be corporally eaten or my blood corporally drunk by you, that it is divided or hereafter to be divided into parts; for, after my resurrection, ye shall see me ascend into heaven with the fulness of my entire body and blood.*

pro vobis datur: sed neque calicem dubitare sanguinem Christi continere, de quo idem ait; *Hic est calix Novum Testamentum in sanguine meo, qui pro vobis fundetur.* Sicut ergo, paulo ante pateretur, panis substantiam et vini creaturam convertere potuit, in proprium corpus quod passurum erat, et in suum sanguinem qui post fundendus extabat: sic etiam, in deserto, manna et aquam de petra, in suam carnem et sanguinem, convertere prævaluit, quamvis longè post et caro illius pro nobis in cruce pendenda, et sanguis ejus in ablutionem nostram fundendus, superabat. Ratram. de Corp. et Sang. Domin. c. 27, 28.

Then shall ye understand, not that my flesh, as the faithless imagine, is to be eaten by believers; but that bread and wine, truly yet sacramentally, changed into the substance of my body and blood, are to be taken by them. And immediately he addeth: *It is the spirit that quickeneth; the flesh profiteth nothing.* He saith, that the flesh profiteth nothing as those unbelievers understood it: but, otherwise, it giveth life, as it is mystically received by the faithful. And why so? He himself declareth, saying: *It is the spirit that quickeneth.* Wherefore, in this Mystery of the Body and Blood, it is the spiritual working that giveth life; without which working, these Mysteries avail nothing. They may feed the body, but cannot feed the soul.—

St. Augustine saith: that *Sacraments are one thing; and the things of which they are Sacraments, another.* For the body in which Christ suffered, and the blood which flowed from his side, are the things themselves: whilst the Mysteries of these things are the Sacraments of the Body and Blood of Christ; which are celebrated in memory of the Lord's Passion, not only during the whole paschal solemnity in every year, but also every day throughout the year. And, although the body of Christ, in which he suffered, is one; and his blood, which was shed for the salvation of the world, is one: yet the Sacraments of these things have assumed the names of the

things themselves, so as to be called *the Body and Blood of Christ;* and this from their likeness to the things, which they shadow forth. Even as the Passion and the Resurrection, which are celebrated every year, are so called; though he suffered and rose again in his own person but once, nor can those days now be recalled since they have passed away: yet the days, on which the Passion or Resurrection of the Lord is commemorated, are so called, in that they have a resemblance to those days on which the Saviour once suffered and rose again.—

It is not false to say, that, in those Mysteries, the Lord is sacrificed or suffers: since they have a likeness to that death and passion, the representations of which they are. Whence they are styled *the Lord's Body and the Lord's Blood:* for they take the name of those things, of which they are the Sacraments *.

* Hic etiam considerare debemus, quemadmodum sit accipiendum quod ipse dicit: *Nisi manducaveritis carnem filii hominis et sanguinem ejus biberitis, non habebitis vitam in vobis.* Non enim dicit, quod caro ipsius, quæ pependit in cruce, particulatim concidenda foret, et a discipulis manducanda; vel sanguis ejus, quem fusurus erat pro mundi redemptione, discipulis dandus esset in potum. Hoc enim scelus esset, si, secundum quod infideles tunc acceperunt, a discipulis vel sanguis ejus biberetur vel caro comederetur. Propter quod, in consequentibus ait discipulis, non infideliter sed fideliter verba Christi suscipientibus, nec tamen, quomodo illa verba forent intelligenda, penetrantibus; *Hoc vos scandalizat?* inquiens. *Si ergo*

XI. Rabanus Maurus, Archbishop of Mentz, about A. D. 825.

With respect to your interrogation, *Whether videritis filium hominis ascendentem ubi erat prius?* Tanquam diceret: Non ergo carnem meam vel sanguinem meum, vobis corporaliter comedendam vel bibendum, per partes distributum vel distribuendum, putetis, cum, post resurrectionem, visuri sitis me cœlos ascensurum cum integri corporis sive sanguinis mei plenitudine. Tunc intelligetis, quod non, sicut infideles arbitrantur, carnem meam a credentibus comedendam, sed verè, per mysterium, panem et vinum, in corporis et sanguinis mei conversa substantiam, a credentibus sumenda. Et consequenter, *Spiritus est,* inquit, *qui vivificat: caro non prodest quicquam.* Carnem dicit quicquam non prodesse, illo modo sicut infideles intelligebant: alioquin, vitam præbet, sicut a fidelibus per mysterium sumitur. Et hoc quare? Ipse manifestat, cum dicit: *Spiritus est, qui vivificat.* In hoc itaque mysterio corporis et sanguinis, spiritualis est operatio, quæ vitam præstat, sine cujus operatione mysteria illa nihil prosunt: quoniam corpus quidem pascere possunt, sed animam pascere non possunt.—

S. Augustinus dicit: *Aliud, sacramenta; et, aliud, res quarum sunt sacramenta.* Corpus autem in quo passus est Christus, et sanguis ejus de latere qui fluxit, res sunt: harum vero rerum mysteria dicit esse sacramenta corporis et sanguinis Christi, quæ celebrantur ob memoriam dominicæ passionis, non solum per omnes Paschæ solemnitates, singulis annis, verum etiam singulis in anno diebus. Et, cum unum sit corpus dominicum in quo semel passus est, et unus sanguis qui pro salute mundi fusus est: attamen sacramenta ipsarum rerum vocabula sumpserunt, ut dicantur *Corpus et Sanguis Christi;* cum, propter similitudinem rerum quas innuunt, sic appellentur. Sicut *Pascha et Resurrectio Domini* vocantur, quæ per singulos annos celebrantur, cum semel in seipso passus sit et resurrexerit, nec dies illi jam possint revocari, quoniam præterierunt. Ap-

the Eucharist, after it has been consumed and in the manner of other food has passed into the draught, returns again into his pristine nature which it had

pellantur tamen illorum vocabulo dies, quibus memoria dominicæ passionis sive resurrectionis commemoratur, idcirco quod illorum similitudinem habeant dierum, quibus Salvator semel passus est, et semel resurrexit. —

Nec tamen falso dicitur, quod, in mysteriis illis, Dominus vel immoletur vel patiatur: quoniam illius mortis atque passionis habent similitudinem, quarum existunt repræsentationes. Unde *Dominicum Corpus* et *Sanguis Dominicus* appellantur: quoniam ejus sumunt appellationem, cujus existunt sacramentum. Ratram. de Corp. et Sang. Domin. c. 29, 30, 31, 36, 37, 40.

In the preceding extract, we read: *Then shall ye understand, not that my flesh, as the faithless imagine, is to be eaten by believers; but that bread and wine, truly, yet sacramentally, changed into the substance of my body and blood, are to be taken by them.*

Here, from his use of the word SUBSTANCE, a Romanist may possibly contend, that Bertram, after all, maintained the Doctrine of Transubstantiation.

But, in truth, so far from favouring that Doctrine, the passage, in its entireness, is fatal to it.

First, it distinctly states, agreeably to what had immediately preceded: that the flesh of Christ is NOT, according to the gross notion of the faithless, to be eaten by true believers.

And, next, it goes on to state: that there *is*, nevertheless, a sense, in which his flesh *is* to be eaten. For the eucharistic bread and wine, truly *in virtue*, though but mystically or sacramentally (per mysterium) *in mode*, are changed into the substance or beneficial reality of the body and blood: and thus, *sacramentally*, though not *literally*, Christ's body and blood are to be taken by believers.

before its consecration upon the altar: a question of this description is superfluous, since in the Gospel the Saviour himself hath said; *Every*

The passage is plain enough in itself: but, should any doubt remain as to its import, Bertram, in the sequel, by declaring that *no change* takes place in the SUBSTANCE of the elements, effectually removes it.

Now, says he, *we must examine the second question proposed, and see: Whether the self-same body, which was born of Mary, which suffered, died, and was buried, and which sitteth at the right hand of the Father, be that, which, daily in the Church, is received by the mouths of the faithful in the mystery of the sacrament.—*

St. Ambrose saith: that, in that mystery of the body and blood of Christ, a change is made; and that a wondrous change, because divine; and ineffable, because incomprehensible. Let them, who will take nothing here according to any hidden virtue, but who will weigh every thing as it outwardly appeareth: let them say, in what respect the change is here made. For, in respect of the SUBSTANCE *of the creatures, they are, after consecration, what they were before. Bread and wine they were before: and, after consecration, they are seen to remain of the same species. So that a change hath inwardly been wrought by the mighty power of the Holy Spirit: and this is that, which faith gazeth upon; this is that, which feedeth the soul; this is that, which ministereth the substance of eternal life.—*

How carefully, how warily, is this distinction drawn!—He distinguisheth, between THE SACRAMENT OF THE FLESH, *and* THE FLESH ITSELF: *inasmuch as he saith; that He was crucified and buried in that true flesh, which he took of the Virgin;* but that *the mystery, which is now performed in the Church, is the sacrament of that true flesh in the which he was crucified. Here he openly teacheth the faithful: that the flesh,*

thing, that enters into the mouth, goes into the belly, and passes away into the draught. The Sacrament of the Body and Blood of the Lord is composed

in what Christ was crucified and buried, is no mystery, but true and natural; while the flesh, which now in a mystery containeth the SIMILITUDE *of the former, is not flesh in its nature but in a sacrament. For, in its nature, it is bread: but, sacramentally, it is the true body of Christ; as the Lord Jesus himself declareth, This is my body.*

Jam nunc secundæ quæstionis propositum est in spiciendum, et videndum: *Utrum ipsum corpus, quod de Maria natum est, et passum, mortuum, et sepultum, quodque ad dextram Patris consideat, sit, quod ore fidelium, per sacramentorum mysterium, in Ecclesia quotidie sumitur.*—

Dicit Sanctus Ambrosius, in illo mysterio sanguinis et corporis Christi, commutationem esse factam,et mirabiliter quia divinè, et ineffabiliter quia incomprehensibile. Dicant, qui nihil hic volunt secundum interius latentem virtutem accipere, sed totum quod apparet visibiliter æstimare, secundum quid hic sit commutatio facta. *Nam, secundum creaturarum* SUBSTANTIAM, *quod fuerunt ante consecrationem, hoc et postea consistunt. Panis et vinum prius extitere, in qua etiam specie jam consecrata permanere videntur.* Est ergo interius commutatum Spiritus Sancti potenti virtute, quod fides aspicit, animam pascit, æternæ vitæ substantiam subministrat.—

Quam diligenter, quam prudenter, facta distinctio!—Distinguens *sacramentum* carnis, a *veritate* carnis: quatenus, in veritate carnis quam sumpserat de Virgine, diceret eum et crucifixum et sepultum; quod vero nunc agitur in Ecclesia mysterium, veræ illius carnis, in qua crucifixus est, diceret esse sacramentum: patenter fideles instituens, quod illa caro, secundum quam et crucifixus est Christus et sepultus, non sit mysterium, sed veritas naturæ; hæc vero caro, quæ nunc *similitudinem* illius in mysterio continet, non sit *specie* caro, sed *sacramento.*

of things visible and corporeal: but it produces an invisible sanctification both of the body and of the soul. Why need we, then, on the part of that which is digested in the stomach and which has passed away into the draught, talk of a *return* to its pristine state: when no person ever asserted the occurrence of any such return? Lately, indeed, some individuals, not thinking rightly concerning the Sacrament of the Body and Blood of the Lord, have said: that *That very body and blood of the Lord, which was born from the Virgin Mary, in which the Lord himself suffered on the cross, and in which he rose again from the sepulchre, is the same as that which is received from the altar.* In opposition to which error as far as lay in our power, writing to the Abbot Egilus, we propounded what ought truly to be believed concerning the body itself. For, respecting his body and blood, the Lord says in the Gospel: *I, who descended from heaven, am the living bread. If any person shall eat of this bread, he shall live for ever. For my flesh is truly meat, and my blood is truly drink. He, who eateth my flesh and drinketh my blood, hath eternal life.* The person, therefore, who eats not

Siquidem, in specie, panis est: in *sacramento*, verum Christi corpus; sicut ipse clamat Dominus Jesus, *Hoc est corpus meum.* Ratram. de Corp. et Sang. Domin. c. 50, 54, 57.

It may be proper to state, that I have followed the english translation of Bertram's Work, as it occurs in the Oxford edition of A.D. 1838.

that bread and who drinks not that blood, has not the life here intended: for mere temporal life, indeed, without any such manducation, may in this world be enjoyed by men, who are not in his body through faith: but eternal life, which is promised to the saints, can never be enjoyed by such individuals. Lest, however, they should fancy, that, in that meat and drink which they receive carnally and understand not spiritually, life eternal is promised in faith; so that they, who receive it, should die neither in soul nor in body: he condescended to meet and to anticipate any such cogitation. For, when he had said; *He, who eateth my flesh and drinketh my blood, hath eternal life:* he immediately subjoined; *I will raise him up at the last day;* that, meanwhile, he may have eternal life according to the spirit *.

* Quod autem interrogastis; *Utrum Eucharistia, postquam consumitur et in secessum emittitur more aliorum ciborum, iterum redeat in naturam pristinam quam habuerat antequam in altari consecraretur:* superflua est hujusmodi quæstio, cum ipse Salvator dixerit in Evangelio; *Omne, quod intrat in os, in ventrem vadit, et in secessum emittitur.* Sacramentum corporis et sanguinis Domini, ex rebus visibilibus et corporalibus conficitur: sed invisibilem, tam corporis quam animæ, efficit sanctificationem. Quæ est enim ratio, ut hoc, quod stomacho digeritur et in secessum emittitur, iterum in statum pristinum *redeat;* cum nullus hoc unquam fieri asseruerit? Nam quidam nuper, de ipso sacramento corporis et sanguinis Domini non rectè sentientes, dixerunt: *Hoc ipsum corpus et sanguinem Domini, quod de Maria Virgine natum est, et in quo ipse Dominus passus est in*

XII. Elfric the Grammarian, about the end of the tenth century.

Some things are spoken of Christ literally: others, figuratively. What is said of his birth, passion, death, and other matters which happened to him upon earth, is to be understood according to the plain import of the words. But, when he is called *bread*, a *lamb*, or a *lion*, the language is emblematical: for he is no one of these things.

cruce et resurrexit de sepulchro, idem esse quod sumitur de altari. Cui errori, quantum potuimus, ad Egilum Abbatem scribentes, de corpore ipso quid verè sit credendum, aperuimus. Dicit enim, de corpore et sanguine suo, Dominus in Evangelio: *Ego sum panis vivus, qui de cœlo descendi. Si quis manducaverit ex hoc pane, vivet in æternum: Caro enim mea verè est cibus, et sanguis meus verè est potus. Qui manducat meam carnem et bibit meum sanguinem, habet vitam æternam.* Hanc ergo vitam non habet, qui illum panem non manducat, nec istum sanguinem bibit. Nam illam temporalem vitam sine illo homines utcunque in hoc sæculo habere possunt, qui non sunt per fidem in corpore ejus: æternam vero nunquam, quæ sanctis promittitur. Ne autem putarent, sic in isto cibo et potu, quem carnaliter sumunt et spiritualiter non intelligunt, in fide promitti vitam æternam; ut, qui eum sumerent, nec anima nec corpore morerentur, huic cogitationi dignatus est occurrere. Nam, cum dixisset; *Qui manducat carnem meam et bibit meum sanguinem, habet vitam æternam:* continuo subjecit et dixit; *Ego resuscitabo eum in novissimo die;* ut habeat interim, secundum spiritum, vitam æternam. Raban. Archiepisc. Mogunt. Epist. ad Heribald. Episc. Autissiodor. de Euchar. c. xxxiii. ad calc. Reginon. Abbat. Pruniens. lib. ii. de eccles. disciplin. et relig. christian. p. 516. Stephan. Baluz. Lutet. Paris. 1671.

He is termed *bread*, because he is the life of both men and angels; a *lamb*, on account of his perfect innocence; a *lion*, in reference to the power whereby he overcame Satan. Upon this principle, bread and wine, though continuing unchanged to human apprehension, become in truth, by consecration, the Saviour's Body and Blood, to believing minds. Thus also, after Baptism, a heathen child remains, in outward appearance, unaltered: but, from within, is washed away the stain, which was contracted from Adam's transgression; so that a corruptible fluid is made a well-spring of life, through the operation of God's Holy Spirit. In like manner, the Eucharistic Elements are, naturally, corruptible bread and corruptible wine: but God's might renders them, spiritually, though not naturally, the body and blood of Christ. Great, however, is the difference, between the body in which Jesus suffered, and that which is hallowed at the Communion. Our Lord's body, in which he suffered, was born of Mary, and had all the parts common to the human frame: his mystical body in the Eucharist, is made from grains of wheat, and has no part belonging to the human frame. The holy Sacrament, therefore, is called a *Mystery:* because, in it, one thing is seen, and another is understood. That, which is seen, has the properties of matter: that, which is understood, strengthens the spirit. Assuredly, Christ's Body, which suffered death and rose

from the grave, dieth no more; but is eternal, and obnoxious to no change: the Eucharistic Elements, however, are temporal, not eternal; liable to corruption, and to all the accidents which attend ordinary substances. These Elements, therefore, are the Lord's Body and Blood, mystically and figuratively. A like figure is used by St. Paul in speaking of the Israelites: who *were all*, he says, *under the cloud; and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that Rock was Christ.* Now the rock, from which the water ran, was not Christ bodily, but spiritually. It was a type of Christ: who says, to all the faithful; *Whosoever drinketh of the water that I shall give him, shall never thirst; but the water, that I shall give him, shall be in him a well of water springing up into everlasting life.* This our Lord spake of the Spirit, which those received who believed in him. So St. Paul, when he spake of the spiritual meat and drink received by the ancient Israelites, intimated: that they derived spiritual nourishment from the Body and Blood of Christ, which is now offered spiritually in the Eucharist. Upon this principle, our Lord, before he suffered, hallowed bread and wine, saying: *This is my body;* and *This is my blood.* Nor did these things fail to become such to the receivers; any more than did

so, what was received by the Israelites in the wilderness, before Jesus was born. Upon another occasion, the Saviour said: *Whoso eateth my flesh, and drinketh my blood, hath eternal life.* But he did not mean, by these words, the body wherewith he was inclosed, and the blood which he shed upon the cross. He only referred to the holy Eucharist, his mystical Body and Blood; and the means of attaining eternal life, to all who receive it with a believing heart. Under the Old Law, various sacrifices were offered, pre-signifying the great sacrifice for sin hereafter to be made by Christ. Under the New Dispensation, the holy Sacrament is administered as a commemoration of that sacrifice, now that it has been offered. Christ suffered for sin once: but his sufferings are mystically renewed at his holy Supper. At this, also, we are reminded: that, as many grains go to make the bread of which we eat, and many grapes to make the wine of which we drink; so all true Christians are members of Christ, and form integral parts of his mystical body. Now, therefore, as that mystical body is placed upon the altar, receive it with due preparation of mind: and ye will receive that, with which ye are spiritually united *.

* Elfric. Homil. Pasch. in Soames's Hist. of the Reformat. vol. iii. p. 162—164.

It is satisfactory to see such a divine and scholar as Mr. Soames rating, at its deserved value, the idle figment, patro-

nised by Bossuet, respecting the Manichèism of the ancient Albigenses: a figment, resting only upon the self-contradictory charges of their malignant and interested enemies the Romish Priesthood; a figment, moreover, effectually confuted by their own imperishably preserved Confessions of Faith. See Hist. of Reform. vol. i. p. 52—62. I have myself laboured pretty largely, and (I trust) not unsuccessfully, in the same righteous cause. See my Work on the Anc. Vallens. and Albig. I may add, that an able article on the Apostolical Succession, in the Church of England Quarterly Review for Jan. 1840, incidentally, though quite sufficiently, establishes the correctness of my opinion: that, at least according to the judgment of our Reformed Anglican Church, the two Communions of the Vallenses and the Albigenses were, in their constitution, two real and genuine Churches, and, as such, veritable branches of the Catholic Church of Christ.

CHAPTER VI.

THE BEARING OF CHRIST'S DISCOURSE AT CAPERNAUM UPON THE DOCTRINE OF TRANSUBSTANTIATION.

I MAY now, with some advantage, bring to a point the bearing of our Lord's Discourse at Capernaum upon the Romish Doctrine of Transubstantiation.

The preceding extracts from the old Ecclesiastical Writers are, of course, confined to those passages, which, more or less fully, treat of the Discourse at Capernaum. With respect to the *general* judgment of the Early Church Catholic on the disputed subject of Transubstantiation, I have elsewhere, for the purpose of ascertaining that judgment, adduced a sufficiency of historical evidence *. In this place, consequently, there is no need to repeat what has been said already.

To the extracts from the old Ecclesiastical Writers touching our Lord's Discourse, I have subjoined, it will be observed, yet additional extracts from

* See my Difficulties of Romanism. book ii. chap. 4. 2nd edit.

the more modern Writers, Bertram and Rabanus and Elfric, who flourished in the ninth and tenth centuries: and, from a view of the whole testimony, it will, I think, clearly appear, that the same *principle* of connected interpretation runs through all the passages which have been exhibited.

I. Agreeably to the Lord's own statement, our authors suppose the *Eating of the Bread from heaven* to signify a *Believing on Christ in his special character of the Redeemer.*

But Christ identifies the *Bread* with *Himself;* and the *Eating of the Bread,* with the *Eating of his Flesh.*

Hence they consistently interpret the *Eating of the Lord's Flesh* and the *Drinking of the Lord's Blood* to be, in point of signification, perfectly identical with the *Eating of the Bread.*

As Augustine, one for all, explicitly tells us: the passage, *Unless ye shall eat the Flesh of the Son of man and drink his Blood, ye shall have no life in you,* is a *Figure, enjoining us to communicate in the Passion of our Lord, and admonishing us to lay it up sweetly and usefully in our memory.*

II. With regard to any division of the Discourse, made on the principle, that *Its earlier part or section treats figuratively of a Believing on Christ, while its latter part or section treats literally of a Material Eating his Flesh and a Material Drinking his Blood in the Sacrament of the Eucharist agreeably to the asserted Doctrine of Transubstantiation;*

with respect to any such division, as if the Discourse contained *two* distinct sections treating of *two* entirely different subjects after *two* entirely different modes of speech, they seem uniformly, from Tertullian down to Elfric, altogether unconscious, of its ever having been propounded, or of its ever having been even so much as imagined.

The entire Discourse, accordingly, they view, as treating only of *one* and the *same* subject: the subject *itself*, indeed, being gradually and progressively opened in the course of the conversation, but still, from beginning to end, being *one* and the *same;* and, as Augustine speaks in the words just cited, that *single* subject, uniformly throughout, being the *Devout Communication of the spiritual Believer in the Passion of our Lord laid up sweetly and usefully in his memory.*

III. Furthermore, the peculiar Phraseology of the Discourse they connect with our Lord's peculiar Phraseology at the Institution of the Eucharist, in such a manner, that the *Body and Blood* in the one case are esteemed identical with the *Flesh and Blood* in the other case, and thence that the *Eating of the Body* and the *Drinking of the Blood* in the one case are similarly esteemed identical with the *Eating of the Flesh* and the *Drinking of the Blood* in the other case.

Such, then, being their mode of combined interpretation, it follows, by the strictest logical necessity: that *They understood the Mystical Eating of*

Christ's Body and the Mystical Drinking of Christ's Blood in the Sacrament of the Eucharist, to import, no such literal and substantial and material feeding upon them as the Doctrine of Transubstantiation inculcates, but, on the contrary, that purely spiritual feeding upon them which consists in a devout and appropriating belief in the atoning efficacy of the Lord's Passion.

For, since, conformably to the ruled interpretation of *Eating the Bread from heaven*, they thus understood the *Eating of the Flesh* and the *Drinking of the Blood* as mentioned in the Discourse at Capernaum, and since they ascribed the very same import to the *Eating of the Body* and the *Drinking of the Blood* as mentioned in the Institution of the Sacrament of the Eucharist: the result, as above laid down, is, so far as I can perceive, altogether inevitable.

IV. Accordingly, that such was the sense which they ascribed to our Lord's eucharistic phraseology, is indisputably established from yet another circumstance.

Perpetually adducing the declaration of St. Paul, *They drank of that spiritual Rock which followed them, and that Rock was Christ*, as a regular stock text, parallel in import to our Lord's declaration, *Except ye shall eat the flesh of the Son of man and drink his blood, ye have no life in you*; they thence laid down the position: that *The fathers under the Old Dispensation partook of the*

body and blood of Christ in order to the attainment of eternal salvation, no less than truly spiritual believers partake of them with the same object under the New Dispensation, though the Lord had not then assumed material flesh and blood from the substance of his Virgin Mother, and consequently though they could not have literally partaken of that material flesh and that material blood which as yet had no existence *.

* Dr. Wiseman, it will be recollected, with a very odd misapprehension of my view of Parallelism, attempts to shew, that the expression, *That Rock was Christ*, ought not to be deemed homogeneous with the expression, *This* (bread) *is my body*. See above, Introduc. § III.

Now the early writers, as we have seen, repeatedly cite that identical expression of St. Paul, as homogeneous with our Lord's language at Capernaum, *Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.*

Hence, unless Dr. Wiseman be prepared to assert that the *Flesh and Blood* in the Discourse are *not* the same as the *Body and Blood* in the words of the Eucharistic Institution, he must, I think, be finally driven to concede the perfect Parallelism and Homogeneity of the two expressions, *That Rock was Christ* and *This* (bread) *is my body.*

The old Ecclesiastics, with Augustine as their Coryphèus, uniformly interpret *figuratively* Christ's language at Capernaum: pronouncing the import of the alleged Figure to be, *The devout Communication of the Believer in the Passion of our Lord laid up through Faith sweetly and usefully in his memory;* and asserting, that those, who lived under the prior Dispensations, eat the *Lord's Body* and drank the *Lord's Blood*, no less than those who live under the later Dispensation.

And well, indeed, might they do so. For, *previous* to the

Such a line of exposition speaks for itself. They, who adopted it as the received sense of the Primitive Church from the beginning, could, by no possibility, have held the doctrine of Transubstantiation. For, if that doctrine be the mind of

institution of the Eucharistic Sacrament, and *when* Christ was speaking at Capernaum relatively to the vital necessity of *Eating his Flesh* and *Drinking his Blood*, no outward Symbols of *Bread and Wine*, upon which, by a literal interpretation of the words of Institution, might be constructed the doctrine of Transubstantiation, had been ordained and appointed. Consequently, *before* the institution of the Eucharistic Sacrament, the *Body and Blood* could only have been received *figuratively* and *mystically*: for Dr. Wiseman, I suppose, will not maintain, either that the Rock was transubstantiated into the then not existing Body of Christ, or that the Water which flowed from it was transubstantiated into the then not existing Blood of Christ.

If, then, *before* the institution of the Eucharist, the *Body and Blood of Christ* were received by the faithful without any intervention of the material elements of *Bread and Wine*; and if, as we all contend, the Gospel be a *more* spiritual Dispensation than the Law: it is, under *such* circumstances, strangely incongruous to maintain, that, *after* the institution of the Eucharist, the faithful, for the first time, departing from the ancient *figurative* reception, began to eat the *literal* and *material* substance of Christ's Body, and began to drink the *literal* and *material* substance of Christ's Blood.

Yet, to this view of the matter, Dr. Wiseman and those who advocate the doctrine of Transubstantiation are inevitably driven. Unless they oppose both Scripture and all Antiquity, their novel System drives them to believe: that, under the Law, Christ's Body and Blood were received SPIRITUALLY; but that, under the Gospel, they began to be received LITERALLY and GROSSLY and SUBSTANTIALLY.

Scripture, the fathers under the Old Dispensation certainly *could not* have partaken of the body and blood of Christ, *in the same manner* as believers partake of them, by the hypothesis, under the New Dispensation. And yet our witnesses are explicit in assuring us: that, in the judgment of the Primitive Church, believers, under each Dispensation alike, equally and in the very same sense or manner, *did* eat the flesh of Christ and *did* drink his blood.

1. *Although*, says one of them, *that meat and that drink* (the manna from heaven and the water from the rock) *foreshewed the Mystery of the body and blood of Christ who was to come, which the Church now celebrates: yet St. Paul affirmeth, that our fathers did eat the same spiritual meat and drink the same spiritual drink.*

Perchance you ask: What same?

The very same, which, at this day, the company of the faithful eateth and drinketh in the Church.

For we may not think them diverse: since one and the same Christ gave his own flesh for food and his own blood for drink, to that people, who, in the desert, were baptised in the cloud and in the sea; and now, in the Church, feedeth the congregation of the faithful with the bread of his body, and giveth them to drink of the stream of his blood.

The Apostle, intending to intimate thus much, after saying Our fathers eat the same spiritual meat and drank the same spiritual drink, immediately

addeth: For they drank of that spiritual rock which followed them; and that Rock was Christ: to the end we might understand, that, in the wilderness, the same Christ was in the spiritual Rock and gave the stream of his blood to the people, who afterward exhibited in our age his body taken of the Virgin and hanged upon the cross for the salvation of believers, and shed from it the stream of his blood, to the end we might not only be redeemed by it, but also have it for our drink.

In very deed, this is wonderful, since we cannot comprehend its depth nor weigh its value. He had not as yet assumed man's nature; he had not as yet tasted death for the salvation of the world; he had not as yet redeemed us with his blood: and still our fathers, in the desert, by means of that spiritual meat and that invisible drink, did eat his body and drink his blood; as the Apostle testifieth when he saith, Our fathers eat the same spiritual meat and drank the same spiritual drink *.

2. *The manna,* says another of them, *signified this bread: the altar of God signified this bread. They were alike sacraments. In their signs, indeed, they are different: but, in the thing signified, they are equal.*

Hear the Apostle.

I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed

* Ratram. de Corp. et Sang. Domin. c. 22—25.

through the sea, and all were baptised through Moses in the cloud and in the sea, and all eat the same spiritual food.

Mark, how he saith, The same spiritual food. For the corporeal food was different: inasmuch as they eat manna; and we, something else. Yet did they eat the same spiritual food as ourselves.

He adds: They all drank the same spiritual drink.

They drank one drink; we, another: but this was only in visible appearance; for, in spiritual virtue, the same signification belonged to each alike.

For how drank they the same drink as ourselves?

They drank, saith he, of that spiritual rock which followed them: but that Rock was Christ.

Thence was bread: thence was drink. The rock was Christ in a sign: the true Christ is in the word and in the flesh *.

3. *St. Paul,* says yet a third of them, *when he spake of the spiritual meat and drink received by the ancient Israelites, intimated: that they derived spiritual nourishment from the body and blood of Christ, which is now offered spiritually in the Eucharist.*

Upon this principle, our Lord, before he suffered, hallowed bread and wine, saying: This is my body; and This is my blood.

Nor did these things fail to become such to the

* August. in Evan. Joan. Tractat. xxvi. Oper. vol. ix. p. 80.

receivers; any more than did so, what was received by the Israelites in the wilderness, before Jesus was born *.

V. Thus the early interpretation of the Discourse at Capernaum is, in itself alone, absolutely fatal to the Romish Doctrine of Transubstantiation. At every step, the interpretation proleptically condemns the doctrine: insomuch that, by no possibility, can the two be made to consist together.

* Elfric. Homil. Pasch. in Soames's Hist. of the Reform. vol. iii. p. 163, 164.

CHAPTER VII.

THE SUBVERSION OF THE DOCTRINE OF TRANSUBSTANTIATION BY THE ROMAN DIVINES THEMSELVES.

AGREEABLY to this inevitable conclusion, the modern Romanists, in their management of the Discourse at Capernaum, not only contradict all Antiquity, but likewise fatally act the suicidal part of hermeneutic self-destruction.

The present assertion, possibly a startling one, but not on that account the less correct, I shall exemplify in the case of one of their ablest champions, Dr. Wiseman to wit.

That gentleman remarks: that *On the signification of our Lord's Discourse as far as the forty-eighth or fifty-first verse, Protestants and* (Roman) *Catholics are equally agreed that it refers entirely to Believing in him* *. And furthermore, in a subsequent place, after the manner of our Anglican Whitby (who rightly, however, restricts the general idea of *Believing on him* to the specific

* Lect. on the Euchar. lect. p. 39.

idea of *Believing in his Salutary Passion*), he takes much pains and exhibits abundance of very creditable research and inquiry for the purpose of shewing: that, by a perfectly familiar figure of speech, *Eating Bread*, the phrase employed by our Lord, was well known to import a *Reception of Divine Wisdom or of Sound Doctrine by which the Mind or Soul of Man is nourished as by a Spiritual and Intellectual Aliment* *.

I. Nothing can be more just than Dr. Wiseman's interpretation of this phraseology, including, as no doubt it does include, the special doctrine of the Atonement which alone giveth life unto the world: for, to belief under this eminently peculiar aspect, Christ indisputably refers, when he speaks of the necessity of eating the bread from heaven in order to the attainment of eternal salvation.

All this is quite plain: and, as to the figurative or spiritual interpretation of the phrase *Eating Bread*, we have happily no dispute with Dr. Wiseman.

But mark, what inevitably follows from the learned gentleman's own adhesion to that interpretation.

To *Eat the heavenly Bread* imports, as we are all agreed, to *Believe on Christ in his specific character of the Redeemer*. But this *Heavenly Bread*

* Lect. on the Euchar. lect. ii. p. 50—53. Compare Whitby's Comment. on John vi. 27, 31, 32, 53, 54.

our Lord explicitly declares to be *Himself* or *His own Flesh* *. Therefore, to *Eat the Heavenly Bread*, and to *Eat the Lord's Flesh* associated (as he himself associates it) with the *Drinking of his Blood*, must clearly be phrases, in point of sense, perfectly equivalent.

Now, with the universal consent of the entire Church both ancient and modern, Dr. Wiseman has rightly determined, that to *Eat the Heavenly Bread* denotes to *Believe on Christ the Redeemer*. Hence, plainly, from his own Premises it will follow: that to *Eat the Flesh* and to *Drink the Blood of the Son of man* must, similarly and equally, denote to *Believe on Christ the Redeemer;* and, therefore, that this latter phrase cannot, as Dr. Wiseman contends, denote *That supposed Eating and Drinking of Christ's material Flesh and Blood which is conveniently set forth and asserted by the term Transubstantiation* †.

* John vi. 51.

† Dr. Wiseman, very ingeniously (it must be admitted), endeavours, somewhat in the way of a *reductio ad absurdum*, to compel us to receive the *literal* interpretation of the phrase *Except ye eat the flesh of the Son of man*, and thence philologically to enforce upon us the necessity of adopting the doctrine of Transubstantiation.

I. To *Eat the flesh of a person*, he argues, when understood *figuratively*, ALWAYS, both in Holy Scripture and in the familiar metaphorism of the East, conventionally denotes, either to *Calumniate him*, or to *Do him some serious injury*: insomuch that the phrase NEVER bears any *other* tropical sense. Such

In other words, by our Lord's explicit declaration; *I am the living bread which came down from heaven: if any man eat of this bread he shall live*

being the case, if our Lord's phrase, *Except ye eat the flesh of the Son of man*, be interpreted *figuratively*: it cannot possibly, according to the well ascertained conventional force of tropical language, import any thing else, than *Except ye calumniate or seriously injure the Son of man.* But this ALONE possible *figurative* interpretation produces a complete absurdity. Therefore, of plain philological necessity, the phrase *must* be interpreted *literally*. Lect. on the Doctr. lect. xiv. vol. ii. p. 148—153. Lect. on the Euchar. lect. ii. p. 62—74.

This, no doubt, is very ingenious: but, like many other very ingenious things, it is more clever than solid. The whole is really so pretty and so plausible, that it quite grieves one's head to sweep away the beautiful glittering gossamer.

1. I may observe, in the first place, that our Lord's *real* phrase is NOT the phrase, for the *alone* possible figurative sense of which Dr. Wiseman so dextrously contends.

Christ does not, as necessary for Dr. Wiseman's argument, SIMPLY say, *Except ye eat the flesh of the Son of man:* but, what is fatal to the argument, he COMPLEXLY says, *Except ye eat the flesh of the Son of man and drink his blood.*

Thus, in point of form, there is a palpable want of parallelism and identity, between the phrase actually used by our Lord, and the phrase which Dr. Wiseman would exhibit as its perfect double.

Accordingly, as might be expected, the learned Lecturer does not produce a single instance, wherein the COMPLEX phrase, *To eat the flesh and to drink the blood of a person*, figuratively imports *to injure him* or *to calumniate him.*

2. But, independently of this marked want of identity, Christ himself distinctly *tells* us the true import of his remarkable phraseology: so that, when his words are *figuratively* inter-

for ever; and the bread that I will give is my flesh, which I will give for the life of the world: by this explicit declaration, the *earlier* portion of the Dis-

preted, all possibility of supposing him to convey the idea of *injury* or *calumny* is effectually precluded.

He declares, that the *bread*, of which he had been speaking and which was enjoined to be *eaten*, is his *flesh*.

Plainly, therefore, in despite of all Dr. Wiseman's attempt at philological puzzlement, to *Eat his flesh* must inevitably, by the very identification of the *flesh* and the *bread*, be a phrase of precisely the same import as to *Eat the bread from heaven*.

Consequently, according to plain common sense, no person, who heard him to the end of his Discourse, could imagine, that to *Eat the bread* imports *one* thing and to *Eat his flesh* quite *another* thing.

Let the two phrases, in the abstract, mean what they may; most assuredly, unless the *bread* be NOT Christ's *flesh* which yet he declared it to BE, they *must* bear the SAME meaning. If the *one* phrase be understood *literally*, so likewise must the *other* phrase: and, conversely, if the *one* phrase be understood *figuratively*, so likewise must the other phrase, its explicitly adjudged synonymn. Now Dr. Wiseman himself contends, and very successfully shews, that, among the Jews, the conventional figurative interpretation of *Eating bread* was *Believing in a doctrine*. Therefore, by a necessary result from his own shewing, to *Eat the flesh of the Son of man* can only import to *Believe vitally in the doctrine of Christ's atonement*.

3. Thus plainly, I think, Dr. Wiseman has no right to blame his *opponents, for supposing the phrases in the two portions of the Discourse to be parallel and to refer equally to Faith*. To such a supposition they are *unavoidably* brought by combining together, our Lord's assertion of the identity of the *Bread* and the *Flesh*, and Dr. Wiseman's very just explanation of the *Eating of Bread*.

course at Capernaum is so inseparably tied to its *latter* portion, that, agreeably to the rational judgment of the Early Church, precisely as the

II. I have already had occasion to cite Augustine's canon relative to the distinctive principle of *literal* or *figurative* interpretation: but it may be useful here again to adduce it in special connection with the present topic; inasmuch as it distinctly shews, that the Ancient Church could have felt none of that hermeneutic perplexity, which, for the pupose of puzzling the *figurative* interpretation, Dr. Wiseman would so ingeniously conjure up.

The Lecturer, as we have seen, asserts: that, if the expression, *Unless ye eat the flesh of the Son of man*, be interpreted *figuratively*, it can only mean and could only have been understood to mean, *Except ye calumniate the Son of man:* and, by this *reductio ad absurdum*, he would bring out the necessity of its *literal* interpretation.

But Augustine is quite in a different story: for, not having the fear of Dr. Wiseman's *reductio ad absurdum* before his eyes, and differing from him *toto cœlo* touching the necessity of a *literal* interpretation, he actually and indeed systematically expounds the phrase, not only *figuratively*, but likewise *figuratively in the self-same sense that we the Reformed expound it.*

In the interpretation of figurative passages, says the renowned Bishop of Hippo, *let the following canon be observed.*

If the passage be preceptive, either forbidding some flagitious deed and some heinous crime, or commanding something useful and beneficent; then such passage is NOT FIGURATIVE. *But, if the passage seems, either to command some flagitious deed and some heinous crime, or to forbid something useful and beneficent: then such passage is* FIGURATIVE.

Thus, for example, Christ says, Unless ye shall eat the flesh of the Son of man and drink his blood; ye shall have no life in you. *Now, in these words, he seems to command a heinous*

one portion is interpreted, so likewise must the *other* portion be interpreted. Consequently, since the *Eating of the Heavenly Bread* is interpreted

crime or a flagitious deed. Therefore the passage is a FIGURE: *enjoining us to communicate in the passion of our Lord, and admonishing us to lay it up sweetly and usefully in our memory; because, for us, his flesh was crucified and wounded.* August. de Doctrin. Christi. lib. iii. c. 15, 16.

When we resort to the Testimony of Antiquity touching the right interpretation of Doctrinal Scripture, what becomes of all Dr. Wiseman's very ingenious puzzlement?

The Lecturer, in his own fashion, doubtless to the entire satisfaction of his admiring theological pupils, absolutely *demonstrates*, as you would demonstrate a proposition in Euclid, that the expression, *Except ye eat the flesh of the Son of man and drink his blood,* MUST be interpreted *literally*.

But Augustine, on the better Hermeneutic Principle of Plain Common Sense, had determined, speaking the mind of the entire Catholic Church, that the expression CAN ONLY be interpreted *figuratively*.

Dr. Wiseman, in beautiful contrast to the contumacy of the Reformed, speaks largely of his own dutiful submission to the teaching of the Church, that special badge of a sound Catholic, without which no man can be a Catholic. Here we have a specimen of his obedience! He has declared, I suppose, his adhesion to that article of the new Creed of Pope Pius, wherein he promised, that he would never receive and interpret Scripture save according to the unanimous consent of the Fathers. Behold his hermeneutic assent to Augustine and those numerous associates of his whom I have adduced above. See chap. v.

The passage, says Augustine in mood and form, *must needs be interpreted* FIGURATIVELY.

Nay, replies our dutiful son of the Church, *you and your*

figuratively or mystically: the *Eating of the Lord's Flesh and the Drinking of his Blood*, being a phrase of exactly the same import, must also be interpreted figuratively or mystically.

Thus, by his interpretation of the *earlier* portion of the Discourse, does Dr. Wiseman effectually confute and utterly exterminate his interpretation of the *latter* portion. But the phraseology of the *latter* portion is confessedly connected, whether the reference be prospective or retrospective, with our Lord's phraseology in the Institution of the Eucharist: so that the *Partaking of the Body and Blood* enjoined in the Institution of the Eucharist, and the *Partaking of the Flesh and Blood* enforced in the Discourse as absolutely

colleagues are quite mistaken: I have proved, on the soundest Hermeneutic Principles, that it can only be interpreted LITERALLY.

Meanwhile, what has Dr. Wiseman pledged himself to under the tutelage of Pope Pius iv?

Item Sacram Scripturam, juxta eum sensum, quem tenuit et tenet Sancta Mater Ecclesia, cujus est judicare de vero sensu et interpretatione Sacrarum Scripturarum, admitto: nec eam UMQUAM, nisi juxta unanimem consensum Patrum accipiam, et interpretabor. Profess. Fid. Trident. ex Bull. Pii. Papæ iv. in Syllog. Confess. p. 4.

I marvel how the Pope could tolerate the audacious heresy of Dr. Wiseman, openly put forth in the holy city itself, and aggravated by the attempt of engrafting it upon the tender minds of the very youths whom he was professing to institute in sound Theology.

necessary to salvation, inasmuch as the *Body and Blood* in the one case and the *Flesh and Blood* in the other case *alike* appertain to Christ, must plainly, in point of import, be identical. Therefore, finally, Dr. Wiseman's very just interpretation of the phrase, *Eating the Bread from heaven*, inevitably draws after it a full and most satisfactory confutation of the doctrine of Transubstantiation. He must either renounce the doctrine or renounce his interpretation of the phrase: for, most assuredly, the doctrine and the interpretation are mutually inconsistent and thence utterly irreconciliable.

II. Here Dr. Wiseman would probably say, that he had *foreseen* and *anticipated* this objection.

My argument, it may be remembered, ran in manner following.

Since Christ declares the Bread from heaven to be his Flesh, the Eating of his Flesh must plainly be the same as the Eating of the Bread. Consequently, whatever meaning is attached to the one phrase, the same meaning must be attached to the other phrase: if figurative, figurative; if literal, literal.

Thus ran my argument.

Nay, replies Dr. Wiseman, *this argument will not hold good. The first section of our Lord's Discourse, which, in my arrangement, terminates at the end of the forty-seventh verse, repeatedly speaks of* BREAD, *but never speaks of* EATING *it.*

Here I must notice a remarkable reserve in our Saviour's phraseology. Not once, through this section of the Discourse, does he use the expression to EAT *even the bread of life or the spiritual food which came down from heaven. He simply says, that the Father* GAVE *them the true bread from heaven, and that the bread of God* GIVETH LIFE *to the world*. That the Father gave them the bread to* EAT, *he does* not *say: that the bread, though received, was to be* EATEN, *he does* not *assert. Now this I take to be a special instance of phraseological reserve: and we may fairly gather from it, that no argument can be legitimately drawn from any supposed* EATING *of the bread given by the Father, since, throughout the whole of what I arrange as the first section of the Discourse, Christ carefully and remarkably avoids all use of the term* EATING †.

Under whatever aspect it be considered, this is certainly one of the most remarkable specimens of expositorial acuteness and controversial reasoning that I ever chanced to meet with.

1. Immediately before his use of it, Dr. Wiseman had employed several pages to shew, that the EATING *of Bread* was a familiar expression, which, in common oriental and scriptural parlance, denoted the *Believing and Beneficial Recep-*

* Lect. on the Euchar. lect. ii. p. 54.

† See the entire argument in lect. ii. p. 53—56. I have given it in an abbreviated form.

tion of a Doctrine: from which circumstance, as well as from our Lord's own interpretative language, he justly inferred, that, in the Discourse at Capernaum, the EATING *of the Bread from heaven* imported a *Firm and practical Belief in the Doctrine that Christ descended from heaven to give life unto the world by laying down his own life for the world*.*

* Lest the cautious reader should think that I have misrepresented the hermeneutic probate of Dr. Wiseman, by representing that probate to depend upon the circumstance of EATING *bread* and not upon the circumstance of *Receiving bread but leaving it* UNEATEN, I subjoin the gentleman's own account of the matter.

In the first part, says he, *our Saviour speaks of himself as* BREAD *which come down from heaven. The figurative application of* BREAD *or* FOOD, *to wisdom or doctrines by which the mind is nourished, was one in ordinary use among the Jews and other Orientals: consequently, it could present no difficulty here. The figure is used by Isaiah: All you that thirst, come to the waters; and, you that have no money, make haste, buy and* EAT. *Why do you spend your money for that which is not* BREAD, *and your labour for that which doth not satisfy you? Hearken diligently to me, and* EAT *that which is good. Perhaps the passage from Deuteronomy, quoted by our Saviour, contains the same idea: Not on* BREAD *alone doth man live, but on every* WORD *that proceedeth out of the mouth of God. Jeremiah has the same image: Thy* WORDS *were found, and I did* EAT *them. Hence also, in Amos, the Almighty places these two ideas in a striking contrast, when he says, that he will send forth a famine into the land, not a famine of* BREAD *nor a thirst of water, but of hearing the* WORD *of God. The same figure occurs still more strikingly in the sapiential books. Solo-*

Nothing could be more satisfactory than the whole of this discussion with its appropriate conclusion. But now Dr. Wiseman suddenly draws

mon represents to us Wisdom, as thus addressing herself to all men. Come, EAT *my* BREAD, *and drink the wine which I have mingled for you. The book of Ecclesiasticus has precisely the same image. With the* BREAD *of life and understanding, she shall* FEED *him: and give him the water of wholesome wisdom to drink.*

All these passages shew, that this was an ordinary phraseology to the Jews, as it is an obvious one to all men, to represent wisdom, the word of God, or heavenly doctrines, as FOOD, *or more specifically, according to the hebrew idiom,* BREAD *for the soul. But, among the later Jews, this figure had become a regular and admitted form of speech. Philo tells us, To* EAT *is the symbol of spiritual nourishment. The Talmud and Rabbins teach the same. The Midrash Coheleth says: that, Whenever* EATING *and drinking are mentioned in the book of Ecclesiasticus, they are to be understood of the* LAW *and good works. In the Treatise Hagigah, the words of Isaiah, The whole strength of* BREAD, *are thus commented upon. These are the masters of doctrine, as it is said: Come,* EAT *my* BREAD. *Again, the Glossa on the treatise Succah.* FEED *him with* BREAD: *that is, make him labour in the battle of the Law.*

In fine, the same image occurs in other oriental languages, and especially in one, from whose philosophy numerous expressions in the later hebrew literature may be happily illustrated. In a sanscrit hymn to the sun, translated by Colebrooke, we have the following remarkable expressions. Let us meditate on the adorable light of the divine ruler: may it guide our intellects. Desirous of FOOD, *we solicit the gift of the splendid sun, who should be studiously worshipped.* Lect. on the Euchar. lect. ii. p. 50—52.

I have had much gratification in the enriching my own Work

back: and, in evidently foreboding apprehension of the use which would be made both of his discussion and of its conclusion, gravely points out, as a case of most remarkable reserve in our Saviour's phraseology; that *Not once, through the entire first section of his Discourse, does he use the expression to* EAT *even the bread of life or the spiritual food which came down from heaven.*

Now, if this observation means *any thing*, or at least *any thing to the purpose*, it must mean: that, throughout the first section of the Discourse as arranged by Dr. Wiseman, we must carefully separate from the BREAD all idea of EATING it. The BREAD, indeed, is mentioned as the antitype of the manna which the Israelites actually EAT in the wilderness: but, though all ordinary *bread* is commonly made and received to be *eaten;* still the notion of EATING this antitypical BREAD must not for a moment be allowed to enter into our contemplation. And, accordingly, what our ingeni-

with this extract: and, while for some additional authorities to the same effect, I beg to refer also to Dr. Whitby, I think it quite conclusive. But then, upon WHAT does the whole probate turn? Upon BREAD associated with the idea of EATING it? Or upon BREAD associated with the idea of its being received indeed but left UNEATEN? I submit, that, of plain necessity, it turns altogether upon the former. If the idea of EATING be abstracted, the familiar figure is entirely mutilated and disarranged. It is the EATING OF BREAD, which, as Philo remarks, is the symbol of *spiritual nourishment*: not, as the decorum of the image may teach us, BREAD UNEATEN.

ous Lecturer deems a very remarkable case of intentional reserve, though the BREAD is mentioned by our Lord, he carefully avoids all intimation that it was to be EATEN.

For the sake, then, of argument, be it so, even as Dr. Wiseman proposes. But, in that case, what becomes of his whole previous demonstration, that the EATING *of Bread*, and not *Bread* UNEATEN or *Bread nakedly and abstractedly*, is a figure which denotes the *Believing Reception of a Doctrine*.

If, after all, we are carefully to abstract, from the notion of BREAD, the notion of its being EATEN: it will not be easy to say, why Dr. Wiseman should have employed so much learned labour to demonstrate, that the complex notion of EATING BREAD is, in a figure, the *Believing Reception of a Doctrine*. According to the necessary tenor of his demonstration, BREAD, when *severed* from the act of EATING, as he would represent our Saviour designedly and remarkably to *sever* it, will import, not the *Reception of a Doctrine*, but barely and nakedly the *Doctrine itself* without any respect to its reception.

2. But this is not the only extraordinary part of Dr. Wiseman's argument.

Let the abstraction of the notion of EATING from the notion of BREAD avail what it may: still it plainly rests altogether upon the learned commentator's division of our Lord's Discourse into

two independent sections and upon his placing the point of the division at the end of the forty-seventh verse.

Hence, either if the theory of a division be entirely *disallowed*, as altogether fanciful and gratuitous and arbitrary, unsupported by evidence and plainly contradicted by the general context; or if the point of an *admitted* division be placed, where all who ever advocated a division, save Dr. Wiseman alone, have invariably placed it, at the end of the fiftieth verse: the separation of the notion of EATING from the notion of BREAD, alleged to pervade so remarkably the whole of the first section, will forthwith turn out to be nothing better than a mere speculation of Dr. Wiseman himself.

Before he can be allowed controversially to argue upon this speculation, he must prove: not only that *The Discourse* OUGHT *to be divided into two independent sections;* but likewise that *The point of division* OUGHT *to be placed at the end of the forty-seventh verse.*

Unless *both* these matters can be demonstrated, Dr. Wiseman's argument will rest purely upon a mere assumption.

For, even if the theory of a division were to be conceded; which, in the face of all hermeneutic Antiquity, it is not likely to be by any cautious inquirer: still the very expression of EATING *the Bread from heaven* will be found to occur in the *first* section, when the point of division is placed,

where it is confessedly placed by every advocate of a division save Dr. Wiseman, at the end of the fiftieth verse *.

And, yet more, even if, on the basis of a *preliminary* admission that the Discourse itself *ought* to be divided into two sections, the propriety of

* Dr. Wiseman admits, that, by those who would divide the Discourse, the point of division is placed, not, where *he* would place it, at the end of the forty-seventh verse, but at the end of the fiftieth verse: so that, in the *usual* scheme of location, the second section commences with the fifty-first verse. Lect. on the Euchar. lect. i. p. 40.

The ingenious writer *attempts* a demonstration of his own plan of division: but it has been so mercilessly demolished by Dr. Turton, that I fear we can only rate this plan as a purely gratuitous *assumption*.

If the Discourse *must* be divided; a necessity, of which the ancients seem to have been quite unconscious: the point of division clearly ought to be, not where Dr. Wiseman would place it, but at the beginning of the fifty-first verse; for, in that verse, the new phraseology of the Lord's FLESH is, for the first time, introduced. Previous to that verse, we read of BREAD and the EATING of BREAD. With that verse, we begin to read of FLESH and BLOOD and the EATING and DRINKING of FLESH and BLOOD.

Here, then, if it so please us, we may technically or mechanically assert the existence of a division: but it will be a division without a change of subject, whatever the subject of the entire Discourse may be; because the respective subjects of the two imaginary sections are mutually identified and made one subject, by the declaration in the supposed second section that *the* BREAD *from heaven* is no other than *the* FLESH *of the Son of man*. See ver. 51, 53, 58.

Dr. Wiseman's *own* arrangement of the point of division were to be *subordinately* admitted: still it may well be doubted, whether, according to the fair hermeneutic construction of language, his argument would be much improved.

By this *double* admission made in the very extreme of unwarranted liberality, he would indeed gain, that, in his proposed *first* section of the Discourse, the BREAD from heaven is no where *explicitly* said to be EATEN: but any sane person, I should think, cannot fail to perceive, that, within the very limits marked out by Dr. Wiseman himself, the necessity and therefore the act of EATING the BREAD, as well as the necessity and therefore the act of receiving it from the Father, is distinctly and unavoidably *implied;* for it were strange indeed, if BREAD were *given*, without any understanding that it was to be EATEN.

Nay, verily, we may well assert, that the act of EATING is *more* than implied. To say nothing of the BREAD from heaven being declared by our Lord to be the antitype of that manna which the Israelites did EAT in the desert, this celestial food is actually, within the precise limits marked out by Dr. Wiseman, styled *the* MEAT or (in the exact sense of the original word) *the* EATABLE *which endureth unto everlasting life* *.

3. Strange as are the depths which we have

* John vi. 27. The word used is βρῶσις, from βρώσκω *to eat.* Τὴν ΒΡΩΣΙΝ τὴν μένουσαν εἰς ζωὴν αἰώνιον.

already sounded, still, even yet, we have not fathomed the entire profundity of Dr. Wiseman's prodigious assumptions.

If we liberally concede the several demands, that *The Discourse* OUGHT *to be divided into two sections*, that *The true point of division* IS *at the end of the forty-seventh verse*, and that *Not once through the first section of the Discourse does our Lord use the expression to* EAT *even the bread of life:* nevertheless, when *all* these assumptions shall have been granted, the question will yet remain; *Whether the second section treats of an entirely new and distinct subject*, or *Whether it be only a further and more complete discussion of the single original subject.*

With wonderful rapidity and without the slightest hesitation, Dr. Wiseman assumes, that *It treats of an entirely new and distinct subject:* for, while he allows that the *first* section treats figuratively of *Believing in Christ;* he maintains, that the *second* section treats literally of *Eating the material Flesh and Drinking the material Blood through the medium of the supposed process which has been denominated Transubstantiation.*

Now where is his *proof* of this assumption?

If we examine the texture of the alleged *second* section of the Discourse, the whole internal evidence leads to a directly opposite opinion: for it leads to a well grounded conviction, that, whether formally and mechanically divided into *two* sec-

tions or not, the *latter* portion of the Discourse continues still to treat of the *very same* subject as the *earlier* portion; so that the entire Discourse, from beginning to end, treats, though with increasing fulness, of no more than a *single* subject.

To such an examination, then, in order that this statement may be verified, let us forthwith proceed.

(1.) So far as respects the advocates for a division of the Discourse, whether the point of division be placed at the end of the forty-seventh verse or at the end of the fiftieth verse, in either case, the fifty-first verse will indisputably occur in the alleged *second* section of the Discourse.

That verse, thus, according to *either* arrangement, equally occurring in the alleged *second* section, runs as follows.

I am the living BREAD, *which came down from heaven. If any man eat of this* BREAD, *he shall live for ever: and the* BREAD *that I will give is my* FLESH, *which I will give for the life of the world.*

Does Dr. Wiseman admit or deny: that the BREAD FROM HEAVEN, here mentioned in what both he and his brethren agree in deeming a part of the *second* section, is the same as the BREAD FROM HEAVEN mentioned in what both he and his brethren similarly agree in deeming a part of the *first* section *?

* Compare John vi. 51 with John vi. 32. In each place alike, the BREAD FROM HEAVEN is mentioned: and when ver. 33 is added to ver. 32, this BREAD FROM HEAVEN is equally,

He must, I venture to conclude, freely admit their identity.

If, then, he admits their identity, he must inevitably admit also: that the BREAD FROM HEAVEN, mentioned in the alleged *first* section, is the FLESH OF THE LORD, which, in the alleged *second* section, that Lord declares that he will give for the life of the world; inasmuch as Christ there *likewise* declares that the BREAD which he will give, is HIS OWN FLESH.

Such being the case, if the BREAD FROM HEAVEN be admitted to be the same as the FLESH OF THE SON OF MAN; a matter, explicitly asserted by our Lord himself: then, indisputably, the EATING of the flesh must, in point of import, be the same also as the EATING of the bread.

But, according to the universal consent of commentators, whether ancient or modern, whether romish or reformed, Dr. Wiseman rightly contends: that the EATING OF THE BREAD imports a BELIEVING ON CHRIST.

Therefore, the EATING OF THE FLESH, being inevitably identical with the EATING OF THE BREAD, *must*, by Dr. Wiseman's own shewing, similarly import a BELIEVING ON CHRIST, and thence *cannot* set forth the doctrine of Transubstantiation.

(2.) From this conclusion it is utterly impossible

in each place, declared to be *Christ himself*. On these facts, I build my question to Dr. Wiseman.

for Dr. Wiseman to escape, save by *denying:* that the BREAD FROM HEAVEN, mentioned in the alleged *second* section, is the same as the BREAD FROM HEAVEN, mentioned in the alleged *first* section.

But such a denial he will scarcely, I think, have the hardihood to adventure: and, even if he *should* adventure it, he will, in that case, merely add *another* gratuitous assumption to his already hazarded *four* equally gratuitous assumptions.

Thus, if, for the sake of argument, we concede to Dr. Wiseman the two matters, that *The Discourse* OUGHT *to be divided*, and that *The true point of division* IS *at the end of the forty-seventh verse:* still his projected interpretation of the alleged *second* section, through which it is made to inculcate the doctrine of Transubstantiation, will not be a single whit more tenable. His own interpretation of the alleged *first* section inevitably draws after it the utter destruction of his interpretation of the alleged *second* section: and he accordingly stands forth, as I have already intimated, a plain theological suicide *.

* I have, in an earlier part of this Treatise, taken occasion to notice another remarkable instance of Dr. Wiseman's self-destructiveness. See above chap. iv. § 1. note. Perhaps it would be too much to say, that, like Banquo, he bides, with *twenty* trenched gashes on his head, the least a death to nature: but if he can survive the *two* gashes, inflicted, not by an opponent, but by his own hand upon his own head, he certainly will exhibit a theological constitution of the very strongest order.

(3.) Dr. Wiseman's process, indeed, of what is familiarly styled *cutting his own throat*, extends beyond the Discourse at Capernaum.

He rightly pronounces the *Flesh and Blood of the Son of man* mentioned in the Discourse to be the same as the *Body and Blood of Christ* which are eaten and drunk by the faithful in the Eucharist. Such being the case, since *his own* interpretation of *Eating the Bread* in the earlier part of the Discourse draws after it, of plain necessity, the same interpretation of *Eating the Flesh and Drinking the Blood of the Son of man* in the latter part of the Discourse; and since the *Eating the Flesh and Drinking the Blood of the Son of man* in the latter part of the Discourse is ideally the same, as the *Eating the Body and Drinking the Blood of Christ* in the Eucharist: it is quite clear, that, precisely as the *Eating of the Bread* in the Discourse is interpreted, so likewise must the *Participation of the Body and Blood of Christ* in the Eucharist be interpreted. Therefore, since Dr. Wiseman, with universal consent, interprets the *Eating of the Bread* in the Discourse to import figuratively a *Believing Reception of Christ in his character of the great atoning sacrifice:* he stands self-pledged to give the very same figurative interpretation to the *Eating of Christ's Body* and the *Drinking of Christ's Blood* in the participation of the Eucharist.

In a word, the figurative interpretation of *Eat-*

ing the Bread from heaven in the earlier part of of the Discourse at Capernaum draws after it, by a necessary chain of consequence, the figurative interpretation also of Christ's eucharistic words, *Take, eat, this is my Body*, and *Drink ye all of this, for this is my Blood.*

That is to say: the figurative interpretation of the earlier part of the Discourse at Capernaum is absolutely fatal to the modern romish doctrine of Transubstantiation: and the blow has been inflicted by the suicidal hand of Dr. Wiseman himself *.

* Dr. Wiseman has adventured some very remarkable observations upon our Lord's eucharistic phraseology.

The argument from the words of Institution, says he, *strange as it may seem, is not so easy to propose in a hermeneutical form, as that from John VI: and that, on account of its extreme simplicity. We believe, that the body and blood of Jesus Christ are truly and really present in the adorable Eucharist, because, taking bread and wine, he, who was Omnipotent, said: This is my body; This is my blood. Here is our argument: and what can we advance, to prove a strict accordance between our doctrine and that of our Saviour, stronger and clearer, than the bare enunciation of our dogma beside the words which he used in delivering it? This is my body: says our Lord. I believe it to be thy body: replies the* (Roman) *Catholic. This is my blood: repeats our Redeemer. I believe it to be the* FIGURE *of thy blood: rejoins the Protestant* (Catholic). *Whose speech is here, Yea, yea? Who saith Amen, to the teaching of Christ? Is it the* (Roman) *Catholic, or the Protestant* (Catholic)? *You must plainly see, that we have nothing more or better to say for ourselves than what Christ has already said, and that our best*

4. Before this topic be entirely dismissed, I cannot pass over without notice a glaring inaccuracy of Dr. Wiseman touching the very matter

argument consists in the bare repetition of his sacred and infallible words. Lect. on the Euchar. lect. v. p. 160, 161.

I. I will not pay Dr. Wiseman's theological learning so ill a compliment as to suppose, even for a single moment, that *he himself*, when he delivered the preceding observations, was ignorant of the hermenuetic language of the early Catholic Church: though I certainly, with some reason, may admire the unhesitating confidence with which he built upon the ignorance of his pupils and his readers.

The Lord, says Augustine, *admitted Judas to the banquet, in which he commended and delivered to his disciples the* FIGURE *of his own body and blood.*

Adhibuit ad convivium, in quo corporis et sanguinis sui FIGURAM discipulis commendavit et tradidit. August. Enarr. in Psalm. iii. Oper. vol. viii. p. 7.

Dost thou wish, says the ancient author of the Tractate on the Sacraments once ascribed to Ambrose: *Dost thou wish to learn the form of consecration? Hear, then, its very words. The priest says: Cause this our oblation to be reasonable and acceptable; because it is the* FIGURE *of the body and blood of our Lord Jesus Christ.*

Vis scire, quia verbis cœlestibus consecratur? Accipe, quæ sunt verba. Dicit sacerdos: Fac nobis, in quit, hanc oblationem ascriptam, rationabilem, acceptabilem: quod est FIGURA corporis et sanguinis Domini nostri Jesu Christi. Tractat. de Sacram. lib. iv. c. 5. in Ambros. Oper. col. 1248.

It were easy, as Dr. Wiseman doubtless knows though his pupils and readers may *not* know, to multiply citations from Irenèus and the Clementine Liturgy and Cyril of Jerusalem and Macarius and Gregory of Nazianzum and Tertullian and Eusebius of Cesarèa and Ambrose and Augustine and Theodoret

upon which the whole of his reasoning is built: namely, the *alleged division of the Discourse at the end of the forty-seventh verse.*

and Jerome and Pope Gelasius, in which the consecrated elements are designated by the parallel appellations of *antitypes* and *types* and *symbols* and *representations* and *images* and *signs* and *similitudes* of the body and blood of Christ (See my Diffic. of Roman. book ii. chap. 2. § II. 1. p. 326—337.): but, since the learned Lecturer has chosen to censure us Reformed Catholics for *hermeneutically* employing the word FIGURE as Divines of his own communion *hermeneutically* employ the word SUBSTANCE, I have here confined my citations from the Ancients to those which use the precise word FIGURE; and truly well might the great Augustine avail himself of that word, when it is recorded to have actually been introduced into the very form of consecration publicly adopted by the Church.

I suppose I may now be allowed to ask: *who* are the persons that maintain, and *who* are the persons that reject, the sense of the Catholic Church touching the eucharistic phraseology of our Lord?

II. Perhaps it may be thought a work of supererogation to expose the transparent sophistry of Dr. Wiseman: however, it shall be done.

He would represent his Romanist, as meekly submitting himself to the words of his Saviour: while contrastedly, his Protestant proudly contradicts them.

Such, plainly enough, is his drift. But the truth is, that the Romanist and the Protestant ALIKE *receive* the words of Christ, though they differ as to their *import*.

If Dr. Wiseman had unsophistically given their answers, he would have made them severally say: *I believe it to be the* SUBSTANCE *of thy body*; and *I believe it to be the* FIGURE *of thy blood.*

But, by sophistically *suppressing* the explanatory word

In *one* place of his writings, Dr. Wiseman states: that the division of the Discourse at the end of the forty-seventh verse, rather than its division at the end of the fiftieth verse, will *materially* advance the strength of his arguments *.

SUBSTANCE in the one case, while he sophistically *introduced* the explanatory word FIGURE in the other case, he would fain make it appear, that the Romanist is all evangelical humility, and that the Reformed is all unbelieving arrogance.

In equity, let the explanatory words, in each case alike, be either *equally introduced* or *equally suppressed*: and then, what Dr. Wiseman is very unwilling to allow, the parties will meet upon fair terms.

If the Romanist be ready to put in his reply, to Christ's declaration; *I believe it to be thy body*; the Reformed is just as ready to put in *his* reply; *I believe it to be thy blood.*

It is only when the Romanist, as in the Quarto-Lateran and Tridentine Councils, thinks fit to state, in the way of explanation; *I believe it to be* SUBSTANCE *of thy body*: that the Reformed, with the witnessing sanction of the Early Catholic Church, deems it right to propound the explanatory counter-statement; *I believe it to be the* FIGURE *of thy blood.*

III. I have been the more copious on this matter, not from any doubt that the ingenious Lecturer was perfectly aware of his own sophistry as well as of the use of the word FIGURE by the Early Church Catholic, but because the mixture of *suppression of the truth* with *apparent candour of statement* is very cleverly calculated to mislead the theologically ignorant and the dialectically unpractised. Of course, persons *differently* circumstanced would be in *no* danger from *any* part of the preceding argument of Dr. Wiseman.

* I subjoin the Lecturer's own words, that there may be no charge of unfairness.

Yet, in *another* place he tells us: that, although satisfied as to the propriety of his own arrangement of the division, such arrangement is itself *immaterial*, inasmuch as it makes no difference whether we place the point of division a verse earlier or later *.

How these two conflicting statements, as to the quality of *material* and the opposite quality of *immaterial*, are to be reconciled, I pretend not to determine. The position taken up in the latter of them, whatever becomes of that taken up in the former of them, is most abundantly true: for, sure enough, let him place the point of an imaginary division where he pleases, it will make no difference as to the tenability of his interpretation.

It will appear from what I have said, that I am not satisfied with the transition being placed, as it usually is, at the fifty-first verse. Before closing this lecture, therefore, it is proper that I clear up this point: the more so, as the determination of such a transition MUST MATERIALLY ADVANCE *the strength of the arguments which I shall bring forward at our next meeting.* Lect. on the Euchar. lect. i. p. 40, 41.

* I again subjoin Dr. Wiseman's own words.

I have no hesitation whatever in supposing, that the transition takes place in the forty-eighth, instead of the fifty-first verse where it is commonly placed. I need not enter upon my reasons, because IT IS IMMATERIAL: *it makes no difference, whether we place it one verse earlier or later.* Lect. on the principal doctrines of the Cathol. Church. lect. xiv. vol. ii. p. 142.

Perhaps I need scarcely say, that this singular discrepance in Dr. Wiseman's estimate of importance was not left unnoticed by his ever-watchful dissecter Dr. Turton.

In *either* case, the probate of the doctrine of Transubstantiation, from the alleged *second* section of the Discourse, will equally be destroyed by *his own* exposition (and a very good exposition it is) of the alleged *first* section. But, that the mode, in which the former of the two conflicting statements was made, was *intended* materially to advance the strength of his argument, is quite evident. The fixing of the point of division at the end of the forty-seventh verse would exclude, from the alleged *first* section, all *express* mention of EATING the bread from heaven: and would thus (as he perhaps, even *then*, somewhat too hastily imagined) enable him to note the remarkable reserve of our Lord's phraseology, in the circumstance, that, not once, through *this* section of the Discourse, does he use the expression to EAT even the bread of life or the spiritual food which came down from heaven *. It may seem indeed, as I have already hinted, rather strange and incomprehensible, that Christ, with remarkable reserve, should designedly inculcate the great benefit of an EATABLE which was not to be EATEN: but the supposed *verbal* possibility of asserting, that, in the *first* section, our Lord remarkably abstained from all mention of the EATING of the bread; a possibility, thought to be procured by placing the point of division at the end of the

* Lect. on the Euchar. lect. ii. p. 54.

forty-seventh verse, rather than at the end of the fiftieth verse in which the EATING, of the bread with its beneficial result is distinctly even in so many words expressed; was plainly enough the matter, by which Dr. Wiseman had hoped most *materially* to advance the strength of his meditated argument.

CHAPTER VIII.

A SUMMARY OF THE DOCTRINAL UTILITY OF CHRIST'S DISCOURSE AT CAPERNAUM.

As, then, Christ's Discourse at Capernaum illustrates and establishes the true Doctrine of the Eucharist: so likewise, through a train of reasoning similar to that which has been employed for such illustration and establishment, does it thence operate to subvert the false Doctrine of Transubstantiation.

I. It may be useful to point out the several steps by which we are conducted to this conclusion.

1. Our Lord insisted upon the absolute and essential necessity of *Eating his Flesh* and *Drinking his Blood* in order to eternal salvation, *before*, and not merely *after*, the Institution of the Sacrament of the Eucharist. Clearly, therefore, this *Eating* and this *Drinking* constitute an action, which *may* be performed, because anterior to the Institution of that Sacrament it *must* have been performed, *independently* of the offering of the

bread and wine upon the Lord's Table for the purpose of consecration, and *independently* of any material participation of them after consecration; whether we believe or disbelieve them to be then transubstantiated.

But the doctrine of Transubstantiation plainly involves an unavoidable denial of the possibility of eating the flesh and drinking the blood of Christ except through a participation of the alleged transubstantiated elements. For, if it be admitted that a person may eat the flesh and drink the blood of Christ *without* a participation of the alleged transubstantiated elements; then the doctrine of a *perfectly* spiritual eating and drinking is admitted: which admission of the possibility of an *exclusively* spiritual participation of Christ's body and blood is palpably inconsistent with the doctrine of a literal or material eating and drinking of the very SUBSTANCE of Christ's body and blood.

Therefore the doctrine of Transubstantiation contradicts the declaration of our Lord made *before* the Institution of the Eucharist: the declaration, to wit; that, *Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.*

Whence, if it thus contradicts the declaration of our Lord, it must needs be deemed a false doctrine.

2. According to the declaration of Christ, no

person can attain to everlasting life except he eat the flesh and drink the blood of the son of man. Consequently, if the bread and the wine be materially transubstantiated into the flesh and blood of the Lord, no person can attain to everlasting life, except he partake of what, by the hypothesis, are the materially transubstantiated eucharistic elements.

But the possibility of salvation will not, I suppose, be denied to all those persons who *never* partook of the Eucharist. For, if such a denial be adventured: then, all individuals who died *before* the Institution of the Eucharist, and all infants who without partaking of it died *after* its Institution, must be pronounced to have perished everlastingly.

Therefore the bread and wine, after and through consecration, cannot have been materially transubstantiated into the body and blood of Christ: because the doctrine involves, either a direct contradiction of Christ's declaration, or else an assertion that all in every age who have never partaken of the comparatively late instituted Eucharist, have miserably failed of obtaining eternal salvation.

3. In the declaration of Christ, no person, who eats his flesh and drinks his blood in the sense wherein *he* commanded them to be eaten and drunken, can perish everlastingly. For, saith he *whoso eateth my flesh and drinketh my blood, hath*

eternal life: and I will raise him up at the last day.

But, while it is of necessity admitted that a wicked and impenitent man *may* eat the flesh of Christ and drink his blood if the eucharistic elements of bread and wine be materially transubstantiated: it is not pretended, that a wicked and impenitent man will, simply and mechanically by this action, insure his eternal salvation, or that, purely in consequence of his having performed it, Christ at the last day will raise him up to eternal life.

Therefore the doctrine of Transubstantiation explicitly contradicts the direct assertion of Christ himself.

4. The declaration of our Lord runs: *He, that eateth my flesh and drinketh my blood, dwelleth in me and I in him.* No exception is made. The statement is universal. Evidently, the force of the declaration is: that *every* person, who eateth Christ's flesh and drinketh Christ's blood, dwelleth in Christ and Christ in him; so that thus a most intimate communion is established, between Christ the head and the participators his members, or (as the idea is otherwise expressed) between Christ the vine and the participators the branches.

But, of a wicked and impenitent man, who, on the principle of Transubstantiation, really and actually eats and drinks the material body and blood of Christ in the Eucharist, it will not be

predicated, that, by virtue of such action, Christ dwelleth in him, and he in Christ: for, as the Apostle well asks, *What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial* * ?

Therefore, if the doctrine of Transubstantiation be true, it is quite possible, notwithstanding the explicit declaration of Christ, that a person may eat his flesh and drink his blood, and yet neither dwell in Christ nor Christ in him.

5. In his Discourse at Capernaum, our Lord declares, that *He himself is the bread from heaven:* in the subsequent Institution of the Eucharist, he says of the bread, *This is my body.*

If, then, from the words of the Institution, the doctrine of Transubstantiation may be established, which teaches that the bread is substantially changed into Christ's body: then, from the words of the Discourse, the doctrine of a Counter-Transubstantiation may equally be established, which shall teach that Christ's body is substantially changed into bread from heaven.

Such being the case, if the *one* Transubstantiation be held, the *other* must also be held: and thus our Lord will be exhibited, in the words of the Institution, as directly contradicting what he had said in the words of the Discourse; for, after

* 2 Corinth. vi. 14, 15.

declaring in the words of the Discourse that he was transubstantiated into bread, he will be set forth as declaring in the words of the Institution that bread is transubstantiated into himself.

6. Lastly, in the explanatory Epilogue to the Discourse at Capernaum, Christ argues, from the approaching circumstance of his bodily ascension, the obvious necessity of understanding his language, not literally, but figuratively. *The spirit is that which giveth life: the flesh profiteth nothing. The words, which I speak unto you, are spirit and life.*

That many of his Disciples, perplexed and unbelieving, went back, and walked no more with him, is readily admitted: but, that the twelve fully understood him, is evident, both from the language of their spokesman St. Peter, and likewise from their subsequent behaviour at the Institution of the Eucharist.

The language of St. Peter runs: *Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure, that thou art the Christ the Son of the living God.* Thus plainly does the Apostle shew: that, according to his apprehension, the words of eternal life, associated by Christ with the *Eating of his Flesh* and the *Drinking of his Blood,* are an assured and practical belief in the Messiah viewed both in his nature and in his offices.

Accordingly, on our Lord's subsequent Insti-

tution of the Eucharist, though he employed on that occasion phraseology which could not but have reminded the Apostles of his previous Discourse at Capernaum: we find not, on *their* part, the least murmuring or apparent perplexity.

When he had declared at Capernaum; *Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you;* they deemed it a hard saying, incapable of being heard with ordinary patience. But, when, at the Institution of the Eucharist, he said of the bread and wine; *This is my body*, and *This is my blood:* they readily acquiesced; and, without starting the slightest difficulty or without being in the least degree offended, forthwith received the well-remembered familiar phraseology.

Whence could arise this marked difference of conduct?

If they murmured at Capernaum, because, like the Jews in the Synagogue, they, in the first instance, understood Christ *literally:* they clearly must have been fully satisfied at the Institution of the Eucharist, because, *then* they had already learned to understand him *figuratively.*

Now, to all this, the doctrine of Transubstantiation stands directly opposed.

Christ, as he was evidently understood by his twelve Apostles, argues, from the approaching fact of his bodily ascension, when *materially* he would be altogether withdrawn from this world,

the plain necessity, that such phrases, as the *Eating his Flesh* and the *Drinking his Blood*, should be interpreted *spiritually* and not *carnally*.

But the doctrine of Transubstantiation, by the exactly opposite process of interpreting the phrases *carnally* and not *spiritually*, contradicts our Lord's own professed explanation of his own language.

II. On these grounds, even independently of the assistance afforded by Dr. Wiseman and his romish brethren, through the medium of their very just interpretation of what they would make the *first* section of Christ's Discourse at Capernaum: on these grounds, I see not how the doctrine of Transubstantiation can be maintained, except by a series of positive contradictions to the whole of that Discourse, as ultimately explained by himself to his disciples *.

* Dr. Wiseman, in his already noticed opinion that there cannot be a clearer proof of the doctrine of Transubstantiation than that propounded in the extreme simplicity of the very words of Institution *This is my body* and *This is my blood*, has the honour to agree with that prince of theologians king Henry VIII: whose work procured for him from the Pope the honourable title of *Defender of the Faith*; but whom, though to the end of his life he duly and canonically burned all dissidents from the Romish Standard of Faith, Dr. Milner, in his celebrated Ecclesiastical Tree, rates as a heretic, and exhibits *in terrorem* as a lopped off branch. See Milner's end of Controversy. letter xxxi. p. 198.

When Lambert, in the matter of the Eucharist, had appealed to the King, the royal heretic, as Dr. Milner would say, thus, in full court, addressed him.

I might further urge the incompatibility of a refusal of the cup to the Laity with the avowed principle of Transubstantiation itself.

Mark well: thou shalt be condemned even by Christ's own words; Hoc est corpus meum. Soames's Hist. of the Reform. chap. viii. vol. ii. p. 328.

His highness, no doubt, like Dr. Wiseman, found it not easy to propose the argument from the words of Institution in an hermeneutic form on account of its extreme simplicity.

I observe, that Dr. Milner does *not* rate among abscinded heretics either the meek Boner or the ingenious Gardiner.

This, with submission, is very odd. For Boner, as we are credibly assured by History, when in quest of preferment, not being blind to the signs of the times, became such a bustling *adversary* to Popery, that Cromwell thought he could not do better than draw the zealous Oxonian from his college retirement into active life: and, accordingly when thus drawn out by the Lord Vicar-General, his freedom while employed to negociate with the Pope at Marseilles, his Preface to Gardiner's Tract *against* the Papacy, and all his other fitly harmonising acts, confirmed the king's protestant advisers in their opinion of his zeal *for* the Reformation. Ibid. chap. vi. vol. ii. p. 198, 199. chap. ix. vol. ii. p. 347, 348. With regard to Gardiner, beside his Tract *against* Popery, wherein, among sundry other matters, he observes, that concerning the Pope's primacy not a syllable is to be found in Scripture: he wrote to the Vice-Chancellor of Cambridge, respecting *The Necessary Doctrine and Erudicion for any Christian Man* which he flatteringly called *The King's Book*, that *The King's Majesty hath*, BY THE INSPIRATION OF THE HOLY GHOST, *composed all matters of religion.* Ibid. chap. xi. vol. ii. p. 522, 523.

To say, that a heretic, an excommunicated heretic to boot, though upon a throne, *hath composed all matters of religion by the inspiration of the Holy Ghost*, has an ugly sound offensive

For, if, by the *Flesh and Blood*, as mentioned both in the Discourse at Capernaum and in the language of the Eucharist, we are literally to understand the *Material and Substantial Flesh and Blood of Christ:* then, according to the declara-

to every good Catholic, and smacks, I should think, very strongly of heresy. But Dr. Milner seems to have thought otherwise: for, while he *nominatim* specifies Henry as a stark heretic notwithstanding he burned Lambert for disbelieving the doctrine of Transubstantiation (it is well for Dr. Wiseman, after the blows which *he* has aimed at that dogma, that *he* did not live in those days); he is quite silent touching Gardiner and Boner. Possibly, in the equitable opinion of the Bishop of Castabala, those two honest and amiable individuals redeemed their characters and finally escaped all imputation of heresy by their memorable labours of love in the reign of good Queen Mary.

Dr. Milner, is pleased to characterise Cranmer, as *that versatile Archbishop, who never had any other principle either of religion or politics, but the will of the ruling power:* and the same canticle is duly sung by Bossuet and Lingard and all other *good haters* (as Dr. Johnson would say) of the martyred Primate. End of Controv. lett. xlvi. p. 304. Respecting this excellent individual, it was, in his life-time, even proverbially reported: *Do my lord of Canterbury a shrewd turn, and he is your friend for ever.* Now I never heard, that any such proverb was current, touching either my lord of London or my lord of Winchester. On the whole, we Anglican Catholics, with our accustomed liberality, are quite willing to relinquish, to Dr. Milner, all and several our right and title and interest in the heresy-free, if not fancy-free, Boner and Gardiner: and, at the same time, are perfectly content to receive in exchange the much calumniated and everlastingly misrepresented Cranmer.

tion in the Discourse, the *Drinking of the Blood* is no less essentially necessary to a man's eternal salvation, than the *Eating of the Flesh.* Whence, on the principle of Transubstantiation, it will plainly follow: that, through the reception of only the *mutilated* Sacrament, eternal salvation cannot be obtained *.

* As this Work is now drawing to its conclusion, perhaps I may be allowed a parting word with Dr. Wiseman and his Clerical Associates.

Though, in two sets of Lectures which he has presented to the religious world, he has, I think, very greatly committed himself; and though the dexterous sophist may sometimes, I fear, be detected under the professor's gown: yet he is a man who can well afford to do without ribaldry; that infallible mark of a *feeble advocate*, if not always of an *indefensible cause*. *Unmeaning and vulgar abuse*, as it has been well remarked by an able ecclesiastical historian, *is always unworthy of a scholar and a gentleman: and is rarely used by any person, unless irritated by feeling that he has been worsted or is in the wrong.* When Tresham made but a sorry figure in disputation with Peter Martyr, he revenged himself by subsequently pouring upon his head a torrent of scurrilous generalities, in which no definite charge was brought against the Florentine Reformer, except that he was *a married man.* Connectedly with this tremendous appellation, the Romish Theologian duly styled his Protestant Adversary *a perverse old fool, conspicuous in the brass of his impudence, and notorious as a teacher of errors:* but, in so doing, he produced no other effect, than a natural persuasion on the part of the auditors, that he was consciously worsted.

In using the term *sophist*, I ought to remark, that I am far from wishing to lay the whole burden implied in that word upon the single individual back of Dr. Wiseman. Much of the sophistry, to which I allude, is a sort of common property

But I urge not this matter in the way of argument: because, in truth, it affects, not Doctrine,

appertaining collegiately to the Latin Divines: and much that Dr. Wiseman has done, in the way of putting forth his sophisms, is to work up the raw materials on hand into handsomely finished articles for the theological market.

For instance, the grand joint-stock sophism, of denominating the Provincial Western Church of Rome the *Catholic Church* instead of the *Roman Church* or the *Latin Church* or the *Roman-Catholic Church*, and of thus plainly and designedly intimating that the mere *Provincial* Church of Rome is to be deemed the *Catholic* Church in the sense of *excluding* all other Communions from the pale of Christ's Universal Church: this grand joint-stock sophism runs through the whole of Dr. Wiseman's *Lectures on the principal Doctrines and Practices of* (what he thus calls) *the Catholic Church*. But, while this regular staple or crude *materia theologica* pervades the entire Work; commencing, that no time may be lost, in the very title-page: Dr. Wiseman, as it happens to suit his purpose, ingeniously fabricates out of it particular wares, on the tacit assumption that the general material is undeniably sound and genuine.

I. I shall proceed to illustrate my meaning with a few specimens.

1. Speaking of Christ's final commission to his Apostles as recorded in Matt. xxviii. 19, 20, Dr. Wiseman asks: *Does it not institute a body of men, to whom Christ has given security that they shall be faithful depositaries of his truths? Does it not constitute the kingdom, whereunto all nations should come? Does it not establish therein his own permanent teaching in lieu of prophecy, so as to prevent all error from entering into the Church? And is not this Church to last till the end of time? Now this is precisely all that the* CATHOLIC CHURCH *teaches, all that she claims and holds, as the basis and foundation where-*

drinking the material blood of Christ, a Romanist Church Catholic. See my Treatise on the Vallenses and Albigenses, p. 159, 160, 161, 162, 252, 373, 374, 379—385, 392, 421, 426, 457, 489, 490.

Oppressed and persecuted, the voice of these faithful witnessing Churches could scarcely be heard through the din and hubbub of the vast Babel which sought to exterminate them. Still, however, it *was* heard: and, when the Homily says *unspoken against* IN A MANNER, it evidently refers, without excluding various unconnected individuals, to the never ceasing though numerically feeble protestations of those two Sincere Communions, in which, as the Sole Representatives of the Pure Church, the prophetic promise of Christ was duly accomplished. As for the wealth and power and prosperity and extensive sway of what he calls the *Catholic Church* through all the middle ages, upon which Dr. Wiseman so complacently expatiates, prophecy teaches us to consider these as any thing rather than the badges of Christ's *True Church*. The mystic Woman, persecuted and abhorred, is chased into the wilderness, where, in deep seclusion, she is nourished for an appointed season: and the two Witnesses, known by their symbol of two Candlesticks to be two Churches, confined within the narrow limits of the allegorical Temple alone while a new race of Gentiles tread down the Outer Court and the Holy City, prophesy indeed during the same season, but prophesy only in sackcloth. Who their gorgeous Rival and Contemporary is, decked with gold and precious stones and pearls, extending her dominion over a host of vassal kings with their subjects, and drunken with the blood of the saints and martyrs of Jesus, it boots not now to inquire. Whatever this wide-ruling Community may be, even Dr. Wiseman will not aver, that *she* represents the *Faithful Church of Christ*.

3. To avoid tediousness on a subject unhappily most copious, I shall notice only one more sophism of Dr. Wiseman, if indeed *sophism* be the most appropriate designation.

is bound, on *his* hypothesis, to maintain. Yet, to

Mr. Newman is cited by the learned Lecturer, as expressing himself, respecting the Catechumens of the Early Church, in manner following.

Even to the last, they were granted nothing beyond a formal and general account of the articles of the Christian Faith : the exact and fully developed doctrines of the Trinity, and the Incarnation, and, still more, the doctrine of the Atonement, as once made upon the cross, and commemorated and appropriated in the Eucharist, being the exclusive possession of the serious and practised Christian. On the other hand, the chief subjects of Catechisings, as we learn from Cyril, were the doctrines of Repentance and Pardon, of the Necessity of good Works, of the Nature and Use of Baptism, and of the Immortality of the Soul, as the Apostles had determined them. Arians of the fourth cent. p. 49. cited in Wiseman's Lect. on the Doct. and Pract. lect. v. p. 137, 138.

What my good friend means by saying, that, *to the Catechumens* BEFORE *Baptism, nothing was granted beyond a formal and general account of the articles of the Christian Faith,* I do not precisely know. At any rate, formal or not formal, general or not general, he states, that this account *was* granted to them PREVIOUS to their Baptism. And now let us observe the use which Dr. Wiseman makes of a gentleman whom he claims as his ally.

He begins with stating, that *the very modern authority,* produced from a Work of Mr. Newman, *is one, which, in the Church of England, should be considered essentially orthodox :* and then, after citing the above passage with the remark, that *according to this authority, the* ONLY *doctrines, taught* BEFORE *Baptism, were, the Immortality of the Soul, the Necessity of good Works, the Use of Baptism, and Repentance and Pardon ;* and after subjoining another passage, the purport of which, though a little mystified, is apparently nothing more than the

say nothing of his *not* venturing to maintain it in

truism, that *the children of believing parents receive their first knowledge of Christianity by oral catechetical instruction and not from their own unaided study of the Bible;* then he presents us with the following very remarkable declaration.

Here, then, my brethren, we have an acknowledgement made, within these last two years, by a learned Divine of the Established Church; that the Christians, in early times, were NOT *instructed in the important dogmas of religion* UNTIL *baptised: and he removes the difficulty arising from the assertion, that the Scriptures were the Rule on which they were taught to ground their faith, by asserting, that the Scriptures were applied to by the Church to* CONFIRM *the faith which it taught them, but were never considered as the* ONLY *ground upon which their faith was to be built.* Lect. on the Doct. lect. v. p. 139.

As an excellent and pious and most amiable man, I have the highest personal respect for Mr. Newman: but, with all my respect for his character, I must beg to protest against the position, that an authority, selected from the Writings of that gentleman, should, in the Church of England, be considered *essentially orthodox;* and I must really deem it not a little sophistical on the part of Dr. Wiseman, to exhibit a very good, but, on sundry points, I fear, a very mistaken, man, to his congregation at St. Mary's Moorfields, as the *Universally Acknowledged Standard of Anglican Orthodoxy.*

From this matter, however, which Dr. Wiseman has *compelled* me to notice, I turn away with all the rapidity in my power: and hasten to the pith and marrow of the argument.

Dr. Wiseman's object is to shew: that, in the discipline of the Early Church, Scripture was little regarded as a vehicle of theological instruction, compared with Oral Tradition; that it was never considered as the ONLY ground, upon which Faith was to be built; and that it was applied to, not so much as a Sole Primary Authoritative Rule, but as only affording an Use-

the case of the patriarchs *before* the Institution of

ful Confirmation of that Faith, which the Church had independently taught to her Catechumens, *subsequent* to their admission into her society through the medium of Baptism. And, as a striking proof of this, he first, on his own authority, alleges it to be *a well ascertained* FACT; that, *During the first four centuries of the Church, it was not customary to instruct converts in the doctrines of Christianity* BEFORE *their Baptism:* and next, by way of corroborating his allegation, he describes Mr. Newman as acknowledging; that *The Christians, in early times, were* NOT *instructed in the important dogmas of religion* UNTIL *baptised.* Lect. on the Doct. lect. v. p. 134, 139.

(1.) For want of a better name, and wishing to be as little uncivil as possible, I have styled this argument of Dr. Wiseman a *sophism.* Strange to say, HIS PROBATIVE ALLEGATION IS PRECISELY THE REVERSE OF THE TRUTH: and I hope I may add, that the broadly making of this assertion is, to my own feelings, not a little painful.

The *Junior* Classes of the Catechumens, as Mr. Newman correctly states, were, *for some considerable time* (probably in order to ascertain their real character during a period of mingled treachery and persecution), mainly instructed in nothing more than the Moral Duties and the Immortality of the Soul and the Nature of Baptism. But this preparatory work was not to continue through the *whole term* of Catechumenism. So far from any such senseless plan being adopted, when the juniors were thought to have been sufficiently prepared by these merely preliminary instructions, they passed into what may be called the *Senior Class:* and, the Church being satisfied as to their honesty and sincerity, the entire forty days PREVIOUS to their Baptism, as we are assured by Jerome, were devoted to their full and mature instruction in the grand mystery of the Holy Trinity with all the *ecclesiastical dogmas* (as he calls them) or peculiar theological doctrines dependent upon it.

the Eucharist and of infants *after* its Institution:

Hieron. ad Pammach. Epist. lxi. c. 4. Oper. vol. ii. p. 180.

Nor is this a mere random assertion, which, without further ceremony, Dr. Wiseman might think himself at liberty to set aside. It is invincibly established; even to say nothing of other evidence, such, for instance, as that of Justin Martyr, who declares, that a *Full Belief and Persuasion of the Truths delivered to them* was always a PRLIMINARY to the Baptism of the Catechumens (Justin. Apol. i. Oper. p. 73, 76.): it is, I say, invincibly established by the actual Catechetical Lectures, delivered, both in the East and in the West, to the more advanced Catechumens or the *Competentes* as they were wont to be called, PREVIOUS to their Baptism. These Lectures were founded upon the Symbol or Creed; that very Creed, to which, after a due instruction in its several articles, the Catechumens, upon the *legitimate interrogation* (as Cyprian calls it) being put to them by the officiating Bishop or Presbyter, publickly, at the time of their Baptism, declared their adhesion: and they contained *a full and ample assertion and explanation of the mass of connected catholic doctrines set forth in that summary*.

The *copiousness*, with which the advanced Catechumens were instructed in the peculiar doctrines of Christianity PREVIOUS and PREPARATORY to their Baptism, may be easily estimated from the circumstance: that, in the East, Cyril has devoted, to his painful *probaptismal* instruction, no fewer than eighteen Lectures; while, in the West, Augustine has digested his similar *probaptismal* institution into four books containing jointly forty-seven chapters. Cyril. Hieros. Catech. introduct. ad Baptism. p. 1—226. August. de Symbol. ad Catechum. Oper. vol. ix. p. 256—273.

To cite passage after passage, by way of shewing the *fulness* of the instruction communicated in these Catechetical Lectures,

he absolutely, in his inconsistent Practice, gra-

would obviously be quite incompatible with the limits even of a very prolix note. But, since Dr. Wiseman has declared it to be *a well ascertained* FACT, that, *during the four first centuries of the Church, it was not customary to instruct converts in the doctrines of Christianity* BEFORE *their Baptism*, I shall, as a specimen of the instruction given to Catechumens even BEFORE Baptism, subjoin Augustine's catechetical delivery of the very primary Catholic Doctrine of the Trinity.

This is the Catholic Faith: to believe in God the Father; omnipotent, immortal, and invisible: to believe in God the Son; omnipotent, immortal, and invisible, according to his divine nativity; but visible, mortal, and made less than the angels, according to his assumed humanity: to believe in the Holy Ghost; omnipotent, immortal, and invisible, according to his equal divinity; but apparent in the shape of a dove, for the sake of bearing testimony to the Son. And this is the Trinity, simple Unity, inseparable, ineffable, alway permanent, alway present, every where regnant, One God. August. de Symbol. ad Catech. lib. ii. c. 4. Oper. vol. ix. p. 262.

(2.) So much for the non-instruction of converts in the doctrines of Christianity BEFORE their Baptism: but we have not yet reached the end of our examination of Dr. Wiseman's present sophism.

His object is to shew, that, whatever instruction at whatever time was delivered, it was delivered purely on the *Dogmatical Authority of the Church:* so that, although *Scripture* might *afterward* be applied to as *confirming* the doctrines which she taught by her own independent authority, it was never considered as the *only* ground upon which the faith of the converts was to be built. Lect. on the Doct. lect. v. p. 139.

How, then, stands the recorded FACT?

Verily, both Augustine and Cyril build all that they deliver upon *the binding authority of Scripture alone.* To this they

tuitously precludes the whole body of the Laity

refer, as the *alone groundwork* of their teaching, and as their *sole recognised* imperial Rule of Faith.

The words, which you have heard in the Creed, says Augustine, *are scattered through the Divine Scriptures: but they are thence collected and brought together into a single Symbol, lest the memory of tardy men should be oppressed; so that thus every man might be able to say, might be able to retain, what he believes.* August. de Symbol. ad Catech. lib. i. c. 1. Oper. vol. ix. p. 256, 257.

Accordingly, as he advances in his exposition, he speaks not *dogmatically:* but, just as an Anglican Divine would do in the present day, he systematically establishes all that he orally delivers *by express proofs derived from Scripture.* With him, as with us Anglicans, the Church is, indeed, the appointed *mean* or *instrument* of religious instruction: but, still, the *authority*, upon which the Symbol rests, is not the Church, but the Bible.

Exactly to the same purpose, speaks Cyril.

Respecting the divine and holy mysteries of the Faith, not even a tittle ought to be delivered without the authority of the Holy Scriptures. Neither ought any thing to be propounded, on the basis of mere credibility, or through the medium of plausible ratiocination. Neither yet repose the slightest confidence in the bare assertions of me your Catechist, unless you shall receive from the Holy Scriptures full demonstration of the matters propounded. For the security of our Faith depends, not upon verbal trickery, but upon demonstration from the Holy Scriptures. Cyril. Hieros. Catech. introduct. ad Baptism. iv. p. 30.

Agreeably to this sound principle, he, like Augustine, not only throughout establishes what he delivers by the adduced authority of Scripture: but likewise so frames his *Catecheses* as to make them lectures upon the portions of the Bible which

from the possibility of obtaining eternal salvation,

had previously been read; and, instead of dehorting his pupils from an examination of the doctrines, proposed by their teachers, in the Written Word of God (which Dr. Wiseman assures his congregation at St. Mary's was the real ancient plan), he takes precisely the contrary method.

The inspired Scriptures of the Old and New Testament teach us these things.—With the Apocrypha have no concern: but diligently study those books alone, which with all confidence we acknowledge in the Church.—Strengthen thy soul by fasting and almsgiving and reading the Holy Oracles, that henceforth thou mayest live with all sobriety and attention to holy doctrine. Cyril. Hieros. Catech. iv. p. 36, 37, 38.

(3.) I am unwilling to trust myself with any comment on the above particulars, beyond the recommendation of a *Lege cautè* to those who peruse the Lectures of Dr. Wiseman delivered in the chapel at Moorfields.

The praise of eloquence and genius and dexterity, though unhappily accompanied both by the *suppressio veri* and the *assertio falsi*, will readily be conceded to them: for, notwithstanding the reception of some shrewd knocks from Dr. Turton, assuredly the Lecturer is οὐχ ὁ τυχὼν ἀνήρ. I have read few compositions more likely to carry away and mislead *the young* and *the theologically unpractised:* for, of course, they will produce no effect, save mingled admiration and sorrow, upon *those who have long devoted themselves to study the subject.* Yet, in the midst of much acuteness and perhaps more brilliancy, it may be doubted, whether, in point even of prudence, Dr. Wiseman, intent *per fas atque nefas* upon proselytism, has done well and wisely in running such extreme hazards of easy detection. The *incredulus odi* is apt to follow the painfully checked tribute of enthusiastic applause. So far as the excellence of bare rhetorical composition is concerned, the applause will remain unaffected and undiminished: but the lovers of poetry will recollect

by a denial to them of that blood, which, in *his*

that fiction is commonly deemed its handmaid; and, while they sincerely admire, they will likewise too probably distrust. Even an old skin-dried controversialist like myself, who have ever eschewed the thin potations of Hippocrene and who have never essayed to climb the heights of Helicon, can feel the *surpassing beauty* of the eloquent peroration of the fifth lecture: but this does not prevent my distinctly seeing its *complete fallaciousness*. As the grave and time-worn of the Trojans, those reverend seniors τεττίγεσσιν ἐοικότες, spake of the fair bane of Ilium; so, on his importation into England from the shores of Hesperia, speak I of our eminently talented Lecturer.

> Οὐ νέμεσις, Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
> Τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν.
> Αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.
> Ἀλλὰ καὶ ὣς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
> Μηδ' ἡμῖν τεκέεσσι τ' ὀπίσσω πῆμα λίποιτο.

II. Half sportively, and with a brave disregard of gender, I have applied these homeric lines to our acquisition of Dr. Wiseman from the *Urbs septicollis*: but, in mournful seriousness, they admit, I fear, of a far more extensive application than to a single individual; an application, with strict allegorical propriety both of gender and of circumstance, to that gorgeous and seductive adulteress, whose holy fairness the devoted Lecturer invites the whole world to admire, who claims to be the mother and mistress of all Churches, but whom the stern voice of inspiration parodistically denounces as the mother of harlots and abominations of the earth. Her lovers deem the mischief-making sorceress, the genuine Duessa, to resemble, like Helen, the immortal goddesses in aspect: but, from old experience, well may we Anglicans say; *Such as she is, let her navigate her retrorsal course to the country whence she came,*

view of the matter, Christ has declared to be no

nor to us and to our children after us let her leave a perpetuity of woe and trouble.

1. Eleven years have now elapsed, since, in the pride of our high political speculations, regardless of the merciful admonition of Holy Writ, *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues*, we formed an immediate union with Popery, and affectionately engrafted it upon the stock of our Protestant Constitution.

At the fatal era of this ill-assorted and unholy alliance, I published a series of Letters, which excited very general attention, though my forebodings, like those of Alexandra, were practically ineffectual.

> Πίστιν λόγων γὰρ Λεψιεὺς ἐνόσφισε,
> Ψευδηγόροις φήμαισιν ἐγχρίσας ἔπη.

In honest conviction of the soundness of my own views on the subject, I, then and there, expressed my deep apprehension: that, if, after all God's mercies to us and all our long familiar knowledge of Scriptural Christianity, we should recklessly amalgamate ourselves with an Apostasy abhorred of Heaven and doomed to swift and utter destruction, we must expect, that henceforth the hand of the Lord would be upon our country for evil. I added, furthermore: that, even distinctly from this *broad* view of the question, there would, in our *particular* case, be a special and terrific aggravation of the national sin; for what greater and more daring insult could be offered to Almighty God the jealous moral Governor of the universe, than that a body of legislators should first solemnly declare upon oath their full and conscientious belief that *Popery is Idolatry*, and should then deliberately proceed to form a most intimate union with this identical *Sworn Idolatry* in order that henceforth it might sit in the high places of the realm and con-

less essential to everlasting life than the eating of his flesh.

currently make laws for a pure Church and receive all patronage and countenance and encouragement? Even if such an oath were constructed upon principles, erroneous indeed *in themselves*, but *honestly believed* to be true: still the insult to God would remain an insult. But, when, according to the unambiguous judgment of the Anglican Church, we have only too much reason to fear, that the purport of the oath expressed an indubitable verity; the aggravation, in a religious point of view, is perfectly tremendous: nor could I, as a faithful lover of my country, refrain from publicly and unreservedly expressing my serious dread, that, in the event of the measure being persisted in, we should, ere long, see and experience manifest tokens of the divine wrath and indignation.

These were my Cassandrine Forebodings; to this purpose tended my Letters: and well do I remember, how, when the venerable and upright Eldon, in the almost prophetic tones of speedy anticipated dissolution, announced his full persuasion, that, if the fatal measure were carried, the *(allegorical)* sun of England would set for ever; a miserable scribe of the day, with characteristic pertness and shallow complacency, remarked, as in clear confutation of the time-honoured senator, that the *(literal)* sun of the following day rose as bright and resplendent as ever.

2. But eleven years have elapsed: and the head of the patriot is laid low.

How *now* shines the once glorious sun of Britain?

Under the insulting hoof of the very Superstition which we have delighted to exalt and to cherish, we are trodden down as the mire of the earth; so that, in the strict way of cause and effect, our national sin is made our national punishment and degradation. Like apostate Israel of old, the Lord is beginning to cut us short in our extremities. In our foreign rela-

III. Thus important is the Discourse at Ca-

tions, we experience the truth of God's declaration: *Them that honour me, I will honour; and they, that despise me, shall be lightly esteemed.* At home, what is the prospect which is opening upon us? Infidelity, in its worst form of conjoined Atheism and Sensuality, *Lust hard by Hate*, stalks openly through the land: and is unblushingly presented to youthful and female Royalty itself. Anarchy rears its front in bold defiance of Law: and professes a full purpose of universal conflagration and pillage and confiscation. Popery, warmed into renovated life and blithely triumphant in its persecuting progress through the western portion of our Empire, loftily demands and invariably obtains whatever its hierarchy deem most serviceable to its no longer concealed ultimate purposes: and its very resuscitation has been urged, in an imposing strain of pulpit eloquence, as an argument for its divinity.

> Τρισσοκάρηνον ἰδεῖν, ἄλλον τέρας οὐτε δαητὸν,
> Ταρταρόπαις Ἐχίδνη.

Day by day, our descent into varied calamity becomes more rapid: nor, if prophecy speak soothly, can we, in the event of our remaining intimately associated and united with that which is doomed to certain excision, escape the conjointness of final destruction? In swift approximation to the age of man, I may well esteem the remainder of my life as a shadow which passes away: but I would not depart without this second warning to my country.

3. An ingenious modern writer has curiously shewn from the naked facts of history: that, since the time of the Reformation, whenever England faithfully espoused and fostered the protestant cause, the manifest blessing of God was upon her, and she was always prosperous and triumphant; but that, whenever she drew back from her appointed duty and acted for the

pernaum, both for the establishment of truth and for the confutation of error.

advancement of the popish cause, the anger of God seemed evidently to be kindled against her, and she was invariably sunk and debased and degraded. From this remarkable providential arrangement, he argues: that, in these latter days, England is intentionally made to hold much the same office and position as Israel did of old; and, consequently, that the history of the one may thus be viewed as a sort of key to the history of the other.

Whatever justice there may be in this *conclusion*, the mere *facts*, upon which the opinion is built, are indisputable. Let the *design* of Providence be what it may, this extraordinary series of alternations, precisely resembling the parallel series of alternations which mark the course of faithful or unfaithful Israel, stands, past all contradiction, recorded in history: and my own observations upon the present period are but an enlarged double of those which were made by Dr. Croly two years ago; enlarged, simply because we have advanced just so much further in the evolution of the inscribed roll of futurity.

Speaking of the year 1829, *The Bill of that calamitous year*, says Dr. Croly, *replaced the Roman Catholic in the Parliament, from which he had been expelled a century before, by the united necessities of religion, freedom, and public safety. The whole experience of our Protestant History had pronounced, that* EVIL MUST FOLLOW. *And* IT HAS FOLLOWED. *From that hour, all has been change. British Legislation has lost its stability. England has lost alike her preëminence abroad and her confidence at home. Every great Institution of the State has tottered. The Church in Ireland, bound hand and foot, has been flung into the furnace, and is disappearing from the eye. The Church of England is haughtily threatened with her share of the fiery trial. Every remonstrance of the nation is insolently answered, by pointing to rebellion ready to seize its arms*

The impossibility of evidentially receiving the

in Ireland. The separation of the Empire is held forth as an habitual menace. Democracy is openly proclaimed as a principle of the State. Popery is triumphantly predicted as the universal religion. To guide and embody all, a new shape of power has started up in the Legislature; a new element, at once of controul and confusion: a central faction which has both sides at its mercy; holding the country in contempt, while it fixes its heel on a Cabinet trembling for existence; possessing all the influence of office without its responsibility, and engrossing unlimited patronage for the purposes of unlimited domination. YET THESE MAY BE BUT THE BEGINNING OF SORROWS. The Apoc. of St. John. pref. p. xviii, xix.

This was written in the year 1838: the portentous events, which have since occurred, are fresh in all our memories.

4. It is not uninteresting to place, in juxta-position, the undisguised aspirations and the triumphant anticipations of another very eloquent person, as publicly expressed, in the yet earlier year 1836, to an apparently mixed congregation of Anglicans and Romanists.

O could I bear you, on the wings of my affections, to that holy city (Rome), *where all, that is christian and catholic, bears the stamp of unfading immortality! Thither must the Catholic look to find the surest proof, of how effectual, and how universal, is the one principle of Faith which animates and directs his religion.—Note, with this enduring power, what an elasticity and vigour for recovery this same principle has ever communicated. You have seen the Church of this country, already exhibiting symptoms of sad decay, and yielding to the undermining power of its own disuniting enfeebling principle. Now, then, look upon that country and city to which in mind I have transported you: and remember, that twenty years have scarce elapsed since the rule of the scoffer and the plunderer came to an end, of those who stripped religion of all its splend-*

doctrine of Transubstantiation, on the basis

our and bound her rulers in bonds of iron. But she had before taken too frequent experience of such scenes, to fear their consequences. In days past, for ages, periodical invasion from barbarous foes had been her lot: and she had always found them, like the Nile's inundations, renovators of her fertility; where the very slime, which they left behind them, became a chosen soil for the seed of her doctrine. See how soon the plundered shrines have been replaced, the disfigured monuments repaired, the half ruined churches almost rebuilt! See how, from morning till night, her many splendid temples are open, and without price, to great and small: and her daily services are attended by crowds, as if nothing had passed in their generation, to disturb their faith, or to deprive them of its instruments! Wiseman's Lect. on the Doctr. lect. v. vol. i. p. 159, 161, 162.

5. I shall not here stop, to contrast the gorgeous exhibition of christian love and faith and wondrous revirescence and expected perpetuity (for *she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow*), with the rabid persecuting intolerance of the Popish Priesthood in Ireland, and the injuriously malignant insults heaped upon the Vaudois, and the tyrannical expatriation of the glorious Zillerthallers, simply because, taught by interdicted Scripture, they bravely threw off the yoke and renounced the gilded cup of romish abominations: nor yet shall I stop, to expatiate at large upon the union of Dr. Wiseman's *holy city*, the city of the Borgias and the Farneses, with the infidel and the atheist and the lawless anarch and the apostate political dissenter and the purely nominal churchman exulting in his impartially liberal indifference to all creeds, for no other object than, through the mean of this crooked policy, to advance her own ambitious ends, and then finally to mock the miserable dupes whom she has employed as her tools; thus, on the true jesuitical principle so admirably exposed by Pascal, *doing real evil that imagined good may come.*

of Historical Testimony whether scriptural or

For *these* purposes, however useful in the present day of plausible deception they might be, I shall not now stop: my business rather is to go on with the subject immediately before us.

In answer, then, to what has been said, it may be asked: *How can we* NOW *retrace our steps? Our course is chosen for good or for evil: and it is morally impossible for us to depart from it.*

I am no politician: nor do I pretend to give a solution of this confessedly difficult problem.

> Facilis descensus Averni:
> Sed, revocare gradus, seperasque evadere ad auras,
> Hic labor, hoc opus est.

The perplexity of our false position I perfectly feel: but its perplexity does not render it the more secure. In the unflattering language of Holy Writ, *We have been backsliders in heart: and therefore we are filled with our own ways.* Perplexing, however, as may be the position in which we have gratuitously and thanklessly placed ourselves, on scriptural grounds I am painfully constrained to believe, that nothing, save a retracing of our steps, can save us in that rapidly approaching day of God's judicial controversy, which the universal voice of Prophecy harmoniously announces, and which (as it is strongly expressed in one of the sacred oracles) *shall be a time of trouble such as never was since there was a nation even to that same time.* We are now unhappily in such a situation, that, whatever line of action be adopted, whether we persevere in our course or whether we rescind our dangerous amalgamation with what our legislators swore to be Idolatry, either ultimate misery and trouble, or immediate rebellion and bloodshed, will be the punishment of our national apostasy in the fatal year 1820. By abandoning through ill-concealed distrust of God's aid and

ecclesiastical, I have elsewhere considered at

protection the straight and ever dependable line of *principle*, and by following the old israelitish principle of *political expediency* which was even avowedly acted upon by Jeroboam and without which it is no easy matter to explain the idolatrous complaisance of Solomon to his matrimonial alliances with Egypt and Moab and Ammon and Edom and Heth and Sidon (for, that this intellectually enlightened prince *really* trusted in the protection of the canonised dead men and women of gentile superstition, it is passing hard to believe, however his heart or affection might be turned away from the unvarying stedfastness of his father David's exclusive adoration): we are now, in the just retributive judgment of Almighty God, made to verify the proverb *Lupum auribus teneo*. If we rescind what we have done; the miseries of a civil war stare us in the face, associated with bitter reproaches of our folly for adventuring upon so rash a deed: if we retain it and determinately abide by it; we link our national destiny, with no *holy city* as tricked out by the flattering pencil of Dr. Wiseman, but with the scripturally doomed *city of destruction*.

Under such circumstances, whither can the unpolitical Christian resort but to the footstool of a still merciful and still gracious God, with whom vengeance is his strange work? Prayer, unceasing prayer, must be the weapon of his warfare. We know, that the effectual fervent prayer of a righteous man availeth much: and we humbly trust, that, in this our Zion, we have *many* righteous men, though the *best* of them be subject to like passions as ourselves. Never is the christian soldier more powerful, than when upon his knees. Let this attitude on this behalf, be assumed, morning and night, by every devout Anglican Catholic: and the Lord peradventure may still be intreated. *He is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil. Who knoweth, if he will return, and leave a blessing behind him? Let the priests, the ministers*

large *. Hence, there is no occasion to pursue the matter any further in the present Treatise. Well, indeed, may I finally say: that, even in the absence of all other distinct proof, the Discourse at Capernaum alone, when its earlier part is interpreted as Dr. Wiseman and his brethren universally and very rightly interpret it, following therein the sense of the Early Church, effectually and invincibly, by an inevitable necessity of consequence, demonstrates the falsehood of the modern doctrine of Transubstantiation. Let it only be granted, that the *Eating of the Bread from heaven* denotes figuratively a *Spiritual Believing in Christ under his character of a Sacrificed Victim self-given for the life of the world:* and, from these premises, as we have seen, the conclusion unavoidably follows, that the Doctrine of Transubstantiation *must* be erroneous.

On the signification of our Lord's Discourse as far as the forty-eighth or fifty-first verse, says Dr. Wiseman, *Protestants and* (Roman) *Catholics are equally agreed: it refers entirely to* BELIEVING IN HIM †.

of the Lord, weep between the porch and the altar: and let them say: Spare thy people, O Lord, and give not thine heritage to reproach that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people.

* See my Diffic. of Roman. 2d. edit.

† Lect. on the Euchar. lect. i. p. 39.

To these, Dr. Wiseman might have added the Catholics of the Early Church and the Catholics of the Medieval Church. In short, agreeably to Christ's own explanatory words, there is, with rare harmony, only one interpretation of *Eating the Bread from heaven.*

What, then, by no long chain of consequences, is the necessary result of this hermenuetic unanimity ?

Truly, through the inevitable medium of a figurative interpretation of *Eating the Flesh of Christ* which he himself identifies with *Eating the Bread from heaven,* THE DOCTRINE OF TRANSUBSTANTIATION IS DETERMINED TO BE A FALSEHOOD.

APPENDIX.

THE laic author of *Essays on the Church* is a writer of so very different a calibre from sundry persons who have censured my Principle of ascertaining the true sense of Doctrinal Scripture, that I would not altogether pass over unnoticed the Strictures contained in the last edition of his Work which he has kindly forwarded to me. Essays on the Church, p. 193—220. edit. 1840.

In saying MY *Principle*, I wish to be understood as meaning only the Principle which I have *adopted*, not as meaning a Principle which I have *invented*.

Be the Principle in question *perfectly valid*, as I myself think, or be it *altogether invalid* as the Layman thinks: at all events, it is the Principle of the *Church of England*, as distinctly attested by Jewel and Casaubon, as recognised successively by Queen Elizabeth and King James, as formally enunciated in an express Canon, as invariably

acted upon by Cranmer and Ridley and our early Reformers, and as approbatively received and sanctioned by the perpetually misrepresented Chillingworth.

Under these circumstances, I deny the Principle to be *mine* in any sense, save that of a dutiful and reasonable *adoption* from my mother the Church of England.

Now, certainly, if any person *dislikes* the Anglican Principle of determining the *sense* of our sole acknowledged Rule of Faith, he has a right to *censure* it: but I do not exactly see, why blame should rest specifically upon *my* shoulders, because, like Mr. Gladstone (with whom, much to my advantage and credit, I am associated), I adopt from *conviction* a Principle, which, as a consistent clergyman of the English Church, I should feel myself bound to adopt even from the imperativeness of mere *duty*.

To enter here into an explanatory vindication of the Principle would be a simple repetition of what I have already said, wearisome alike to myself and to my readers. I must, therefore, beg to decline any such task. With all the acknowledged ability of the respected Layman, he seems to me, throughout his strictures, to labour very much under that sort of unaccountable *Ignoratio Elenchi* which characterises the previous efforts of writers very far inferior to himself. In other words, quite honestly and unintentionally no doubt, he mis-

apprehends, and thence not a little misrepresents, the ruled Principle of that Church to which as a Layman he does so much honour.

There is *one* matter only, which, so far as I can judge, requires any particular attention: and I notice it the rather, because it may serve to shew the fallaciousness of his censure.

After objecting (so far as I can understand the matter) somewhat incomprehensibly to my very obvious statement, that *The Bible cannot be used practically as a Rule of Faith, until by* INTERPRETATION *we annex to its words some sense or other:* he goes on to shew, that the Bible needs *no* interpretation, by adducing, as a proof, the faithful saying, *Christ Jesus came into the world to save sinners.* Having adduced the text, he then asks: *Does not the meaning of the words come into the mind at the same instant with the enunciation of the words themselves? What* INTERPRETATION *is needed?* p. 201.

Now, even if the matter were *really* what the Layman *asserts* it to be: still, the perfect clearness of *one* doctrinal text would be no proof that *all* such texts were so clear as to admit of *no* dispute and to require *no* evidential establishment of their true sense. But, in reality, there is not a text in the whole Bible, which is more litigated than the present, and which consequently stands (so far as controversy is concerned) in greater need of that evidentially authoritative INTERPRETATION for which I contend.

A Socinian will be quite as ready, as our excellent Layman himself, to say, that *Jesus Christ came into the world to save sinners.* But will the Socinian and the Layman *alike* say so, in the way of harmoniously ascribing, as *by a self-apparent invincible necessity* the *same sense* to the words?

Nothing of the sort. However we may deny the necessity of any INTERPRETATION, on the plea that *The meaning of the words come into the mind at the same instant with the enunciation of the words themselves:* still the Socinian will hermeneutically say, that *Christ Jesus came into the world to save sinners, simply and exclusively by teaching a pure code of morals and by fully revealing the sanction of a future state;* while the Layman, like myself, will hermeneutically say, that *Christ Jesus came into the world to save sinners, by making atonement for them on the cross.*

With this marked difference of *import* thus variously ascribed to the same doctrinal text, how can the Layman ask: *Does not the meaning of the words come into the mind at the same instant with the enunciation of the words themselves? What* INTERPRETATION *is needed?*

In fact, to get rid of the *idea* of INTERPRETATION is impossible. When we annex any given *sense* to a text, we so far forth INTERPRET it: and, unless we *do* thus interpret it, I cannot comprehend how it can possibly operate as a governing Rule of Faith. For, if we read it without annexing *any*

sense to it, we plainly learn *nothing* from it: but, if we annex *some* sense to it, we assuredly INTERPRET it; and it will operate as a governing Rule of Faith, precisely according to the *sense* which we annex to it, or (in other words) precisely as we INTERPRET it. This inevitably produces the question, however we may bootlessly seek to evade it: *What* INTERPRETATION *must be received as the true* INTERPRETATION? And such a question is nothing more than the question: *What is the* SENSE *which ought to be annexed to the doctrinal passage, in order that it may beneficially operate as a governing Rule of Faith?*

Hither we shall always be brought at last. Hence the looseness of the Layman's statement would, I fear, avail very little with a Socinian: nor would the fullest conviction of the Layman, as to the *self-evidencing sense* of the text adduced by him, work even an approach to conviction in the mind of his doughty opponent. The Layman would be required to produce, not confident assertion, but tangible evidence: and, since the IMPORT of Scripture is the very matter litigated between the parties; it is quite clear, as Tertullian justly remarks upon this precise question, that the dispute *cannot*, in the nature of things, be settled by an appeal to *Scripture*, but that the requisite evidence must be *historical* and *extraneous from Scripture*.

In short, if the sober Anglican Principle be

rejected in favour of a supposed *self-evidencing sense* of Doctrinal Scripture itself, it is utterly impossible, so far as I can perceive, to carry on any thing like an available controversy, either with a Socinian or with a Romanist.

From the former, the answer will invariably be: *Why am I to adopt your opinion rather than my own, merely because you assert the* SENSE *which you impose upon a text to be self-evident, and merely because you declare that no* INTERPRETATION *is needed inasmuch as the true* MEANING *of the words comes into the mind at the same instant with the enunciation of the words themselves?*

From the latter, again, the answer will no less invariably be: *Why am I to adopt your opinion rather than the universal judgment of the Church from the beginning, when you have nothing more cogent to say in its behalf than that you yourself deem its correctness imperatively self-evident?*

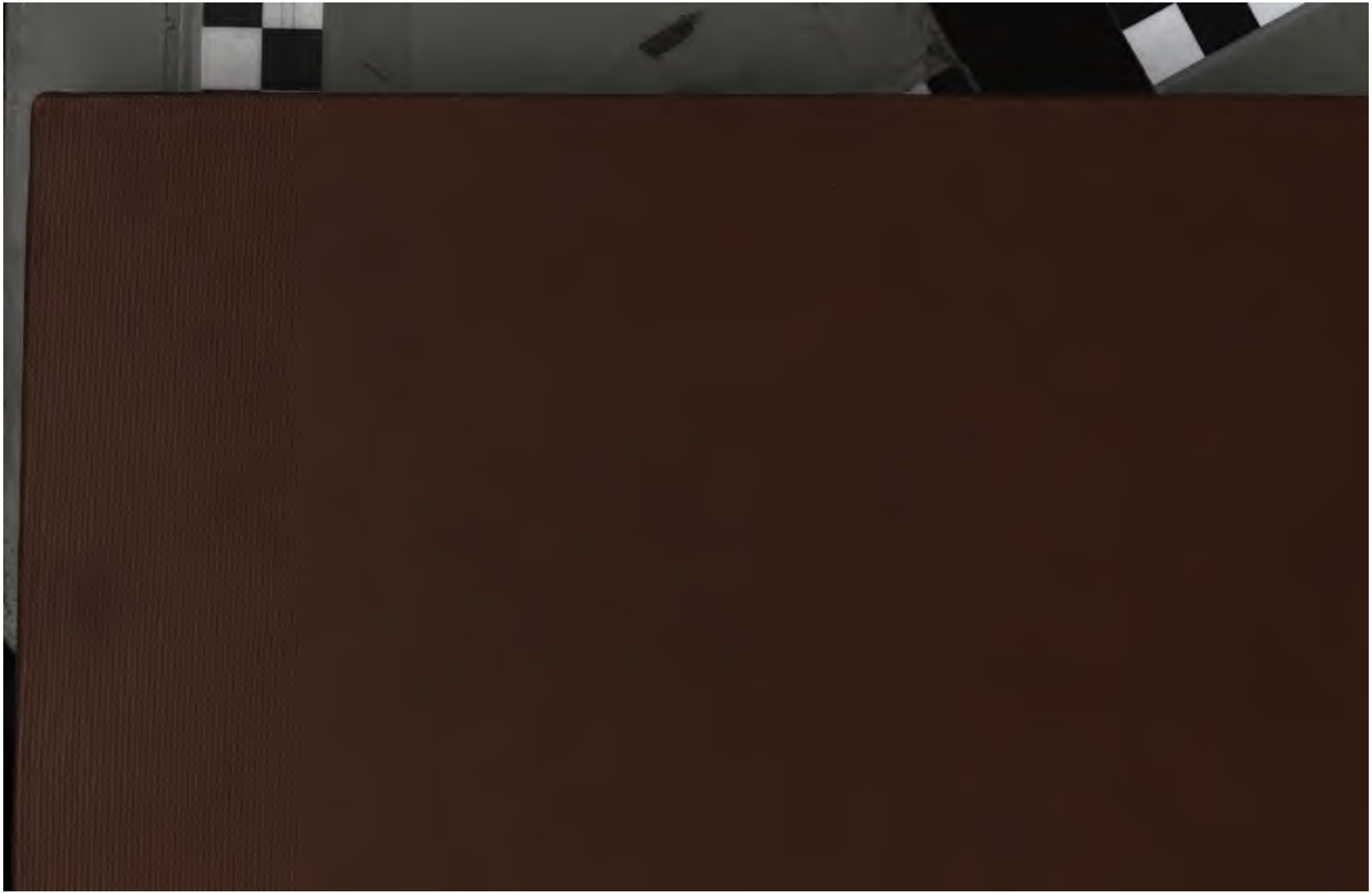
So far as available controversy is concerned (the point to which all my remarks have been addressed), the System of the Layman will leave both the Socinian and the Papist in possession of the field or at least with himself in a very creditable joint-tenancy of the field: but the Anglican System will effectually dispossess them both.

To the Socinian, that System will leave nothing more respectable, than a mere arbitrary and evidentially unsupported opinion of his own: while, from under the Papist's feet, it will knock away

the ground, by a well-supported historical denial of his confident assertion, that the universal judgment of the Church from the beginning *is* on his side.

What the Layman quotes, from a Charge of my valued friend the Bishop of Calcutta, speaks (as, indeed, he himself seems to intimate) exactly my own sentiments: and it furthermore distinctly marks *how* and *wherein* I differ from the gentlemen of the modern Tractarian School and along with them (I fear I must add) the Church of Rome.

With every christian respect and regard for our valuable Layman (would God, *all* the Lord's people were prophets!), nothing, which he has said on this *particular* point, induces me to retract a single iota of the sound and rational Anglican Principle which I have so long adopted and to the best of my power maintained. Nor do I say this from a spirit of dogged obstinacy, but really and honestly from full and entire conviction.

May 26, 1840.

THE END.